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The
CHRISTIAN CENTURY
A Journal of Religion

The Use and Abuse of Theology
By Hugh Stevenson Tigner

Why Is a Navy?
An Editorial

Judgment Day for Pacifists
By Harry F. Ward

A Town Without a Church
By Marcus L. Bach

Messiahs of Feudalism
An Editorial

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In This Issue

HUGH STEVENSON TIGNER is one of the younger ministers of the Universalist church whose articles and book reviews have appeared frequently in The Christian Century and other periodicals. Mr. Tigner is now minister of the Universalist church at Middleton, N. Y.

HARRY F. WARD has played so conspicuous a part in the movement to relate the potential powers of religion to the solution of national and international social evils that little needs to be said by way of identifying him to the readers of this paper. From the time when, as a young Methodist minister, he made his parish "back of the yards" in Chicago famous through the country, Dr. Ward has lived under the fire of conservative and reactionary forces of all sorts. He is generally credited with having been the author, as one of the secretaries of the Methodist federation for social service, of the original form of what is now the interdenominationally adopted "Social Creed of the Churches." Although professor of Christian ethics at Union Theological seminary, New York, he has never remitted his active participation in public affairs. At present his most important posts, in this field of public action, are probably as chairman of the American Civil Liberties union and as president of the American league against war and fascism. His article in this issue, which is to be followed by another next week, plainly grows largely out of his experience in the latter position.

MARCUS L. BACH will be remembered by readers of The Christian Century as the author of the vivid sketches of life within a Trappist monastery and in the Amana community of Iowa which have recently appeared in these pages. He is a member of the faculty of the experimental theater at the University of Iowa, Iowa City, Ia.

The CHRISTIAN CENTURY

December 18, 1935

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Calendar of Coming Events

Dec. 18. Welcome meeting for Dr. Kagawa, First Baptist church, Oakland, Cal.
Dec. 19. Welcome meeting for Dr. Kagawa, Los Angeles, Cal.
Dec. 22. Chicago Sunday evening club; speaker, Bishop Francis J. McConnell.
Dec. 22. Ford Hall forum, Boston; speaker, George E. Sokolsky.
Dec. 27, 28. National conference of theological students, Butler university, Indianapolis.
Dec. 28. Young people's convention. Methodist Episcopal church, south. Dr. Kagawa on program, Memphis, Tenn.
Dec. 28-Jan. 1. Student Volunteer movement quadrennial convention, Indianapolis, Ind.
Dec. 29. Ford Hall forum, Boston; speakers, representatives of the Oxford group.
Dec. 29. Chicago Sunday evening club; speaker, Dr. Charles R. Brown.
Dec. 29-Jan. 1. Federal council seminar on cooperation. Dr. Kagawa on program.
Dec. 30, 31. American Catholic Philosophical association, Cleveland, O.
Dec. 31-Jan. 3 Fourth southwide Southern Baptist training conference, Dr. Kagawa speaker, Birmingham, Ala.
Jan. 3-5. Third U. S. congress against war and fascism, Cleveland, Ohio.
Jan. 5. Chicago Sunday evening club; speaker, Dr. William Temple, archbishop of York, Eng.
Jan. 6. Union ministers' meeting, demonstration of church music by H. Augustine Smith and Boston university choir, Boston, Mass.
Jan. 6. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Jan. 6. Baptist leadership training school, first of six Monday nights, Indianapolis.
Jan. 6-12. Week of Prayer.
Jan. 7-9. General missionary council, Methodist Episcopal church, south, Washington, D. C.
Jan. 10. Administrative council of the New York state council of churches and religious education, Albany, N. Y.
Jan. 13-17. Home Missions councils, including National conference of the rural church (Jan. 15-17), Washington, D. C.
Jan. 14-16. Baptist state convention of Florida, Arcadia, Fla.
Jan. 14-16. Midwest conference of Methodist federation for social service, Evanston, Ill.
Jan. 21-23. Conference on cause and cure of war, Washington, D. C.
Jan. 22. Annual meeting of the Save the Children fund, New York City.
Jan. 22. Kagawa conference, Philadelphia.
Jan. 31. Y.W.C.A. annual meeting.
Feb. 3-5. Indiana state pastors conference, First Baptist church, Indianapolis, Ind.
Feb. 3-7. Ministers' week, Chicago Theological seminary. Including the Alden-Tuthill lectures, by Dr. Arthur E. Morgan of the TVA.
Feb. 6, 7. Illinois council of religious education, Dr. Kagawa speaker, Peoria, Ill.
Feb. 10. Union ministers meeting, Dr. Kagawa speaker, 2:30 p.m. 6:00 p.m. Laymen's dinner, Chicago.
Feb. 11. Mass meeting for women, Dr. Kagawa speaker, 2:30 p.m. 5:30 p.m. Kagawa fellowship dinner, Chicago.
Feb. 12. Dinner meeting for youth, Chicago, Dr. Kagawa speaker, 6:00 p.m.
Feb. 10-12 Meeting of International council of religious education, Dr. Kagawa speaker, Chicago.
Feb. 22. Dr. Kagawa of Japan, Duluth, Minn.
Feb. 17-19. Dr. Kagawa of Japan, Minneapolis and St. Paul, Minn.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

OFFICERS of the army and navy, if they obey the orders of their commander-in-chief, will hereafter refrain from making depreciating comments on the patriotism of civilian organizations, religious and other. An order to that effect has been promised by the President after a conference with representatives of the Federal council of churches. The immediate occasion for the protest was a memorandum, secretly circulated by the naval intelligence section of the department of the navy, asserting that the Federal council and certain other organizations gave "aid and comfort to the communist movement and party." Admiral Standley has made similar statements publicly, and there were rumors that other naval representatives—perhaps controlled by the idea that any opposition to plans for naval expansion was ipso facto subversive—were delivering broadsides against the Protestant churches in general and the Federal council in particular. Inquiries directed to the secretary of the navy having brought neither information nor satisfaction, the matter was taken to the President. The good of the service will be promoted no less than the good name of the churches is protected by the cessation of libelous attacks by officers upon civilian organizations that have a different attitude from their own toward war.

President Orders the Navy to Cease Firing

Ministers Pledge Support To Social Movements

OUT of 100,000 ministers of twenty-two denominations who received the questionnaire of the National religion and labor foundation, asking their attitudes on certain social questions, only 4,700 replied. The relatively meager proportion of returns may be accounted for by the fact that it was a long and complicated questionnaire and that it called for rather serious commitments. It is significant that so many replied affirmatively. The tabulation of returns shows: that 2,100 support the right of labor to strike, picket and make mass demonstrations; that 2,200 agree to appear before local labor boards to aid labor in securing its rights; that 2,400 favor public ownership of utilities and basic industries and will work for those ends through the press and public meetings; that 3,200 will urge the adoption of the federal anti-lynching law; that 3,500 will use their influence for old age pensions, unemployment insurance and the passage of the child labor amendment. Ministers were asked not merely to state opinions but to promise to act. In the report of the results, emphasis is laid upon the fact that those who agreed actively to support these causes in the future were many times more numerous than those who stated that they had supported these and similar causes in the past.

Where Does Ethiopia Come In?

THIS issue of The Christian Century must go to press just before the hour when momentous revelations seem certain to come out of the tortuous negotiations which have been under way between Mussolini, France and England. Rumors, apparently well founded, declare that the two latter powers have offered the Italian dictator an "exchange of territory" which will give him approximately half of Ethiopia, in return for which he will call off his invasion and the league will call off its sanctions, including its threatened embargo on oil. These proposals, it is said, have the approval of Sir Samuel Hoare, the British foreign minister, and of M. Laval; a sudden lessening of the belligerence in Mussolini's speeches is interpreted as meaning that il duce, too, is satisfied with them. Well he might be! For what these proposals really mean—if they are as rumored—is that after all the elaborate mechanics of calling Italy before the bar at Geneva and passing formal condemnation on her as an aggressor, she may now be granted, as "punishment" for aggression, far more than was ever proposed by the original conciliating bodies of the league, and far more than Ethiopia has ever expressed any willingness to consider. If this is the way aggression is to be "punished" when the full force of the league is thrown into action, how can the British or the French governments persuade themselves that they have maintained the prestige of the Geneva organization, that they have diminished the prestige of fascist dictatorship, or that the propensity

of a Hitler or a Tokyo general staff to toy with thoughts of the fruits of aggression has been discouraged? We leave the matter for more extended comment after it is freed from the uncertainties which rumor imposes. But in the meantime we cannot help asking: In all this negotiating, where does Ethiopia come in?

Defending Church Freedom Is Now Treason to Nazis

IT is impossible to make any statement at all about the German church situation from week to week without constantly putting it in terms of crisis. Within the past few days events have occurred more extreme than any that preceded. Two of the most prominent among the protesting pastors—the internationally known Rev. Martin Niemöller and Rev. Gerhard Jacobi— have been informed by the head of the secret police that their statements before the Berlin-Brandenburg confessional synod constitute high treason, and that if they take any further part in opposition to the decree of state supremacy over the church they will be arrested and tried for treason. In view of the character and determination of these two men, future silence under this threat seems improbable. The penalty for treason is death. Even if the government, as a matter of expediency, does not press the matter to that extreme, it appears that prison sentences are inevitable. The period of persecution is about to begin. Bishop Zenker has been deprived of his salary for examining candidates for the ministry, contrary to the recent decree. Sixty-two Rhineland pastors who protested against the decree have had the incomes of their parishes cut off. Herr Kerrl, minister of religion, is reported as preparing a law for the complete separation of church and state. If he would do this without confiscating funds raised by voluntary subscription, as he did last week, it would be the best thing that could happen. And if the protesting pastors could bring themselves to greet this action with a cheer, they would greatly strengthen their position.

The A.A.U. Votes in Favor of Olympic Participation

BEFORE he left Chicago for the annual convention of the Amateur Athletic union, Avery Brundage scoffed at the idea that there would be real opposition to American participation in the Olympic games to be held in Germany. He suggested that the matter might not even come to a vote, so overwhelming would be the sentiment in favor of sending American athletes to Berlin. If a vote should be demanded, Mr. Brundage assured the press that the affirmative ratio of victory would be at least 2-to-1. Assuming that Mr. Brundage really believed that this was the state of mind of American athletic organizations, he must have received a terrific shock when he reached the convention. For there the demand for action to show America's rejection of nazi ideas of sportsmanship and fair play reached such an intensity that practically no other business was transacted, and the final test vote was carried by the pro-participation forces by the exceedingly narrow margin of 58.25 to 55.75 votes. A shift of one and three-quarters votes would have turned the result the other way! Moreover, even this eyelash victory was won only by virtue of the peculiar system of voting in A.A.U. conventions which gives certain "affiliated" bodies and the former presidents of the A.A.U. a share in the balloting. On every one of the various votes taken in the course of the convention's parliamentary maneuvering, the vote of the A.A.U. districts—the bodies which actually conduct the nation's amateur field sports—went decisively in favor of staying away from Berlin! This, too, in the face of Mr. Brundage's prior announcement that, no matter how the A.A.U. voted, the American Olympic committee would certify an American team to Berlin. The outcome of this campaign within the A.A.U., therefore, must be set down as another instance of the inability of a headquarters' mind to grasp a moral issue which had become fairly clear to the rank and file.

The President Speaks To the Farmers

THERE could be no mistaking the genuine enthusiasm with which the delegates to the annual convention of the American Farm Bureau federation greeted President Roosevelt. But the significance of his speech lay more in the time at which it was delivered than in anything it contained or any approval which it aroused. The President said nothing to the farmers which had not been predicted in advance of his trip to Chicago. He told them that the administration has made a tremendous effort to raise the economic status of the farmer. It has succeeded in bringing rural purchasing power back to 90 per cent of the 1909-14 levels; it has added nearly three billion dollars to farm income in the last two and a half years. There will be those who will dispute the right of the administration to claim credit for this achievement, but the delegates who were at Chicago evidently did not. And it should be remembered that they represented a genuine (as distinguished from a paper) organization actively at work in every rural county in the nation. The Chicago delegates who cheered themselves hoarse for the President can actually carry their enthusiasm back to register in voting booths as it is probable that no other group of delegates to an American annual gathering can. Nevertheless, Mr. Roosevelt must have been aware, as he claimed such success for the AAA, that a supreme court verdict may destroy that entire structure within another month. If the supreme court should hold the AAA unconstitutional, it will produce a crisis in Mr. Roosevelt's fortunes and in the national life far beyond that which was produced by the NRA decision. However disappointing to the theory of the new deal the NRA decision may have been, the NRA in actual practice was so far from a success that there was little mourning at its passing. The AAA, on the contrary, can claim success in the dollars-and-cents terms of Mr. Roosevelt's Chicago speech. If it should be knocked

out, and the farming regions face the prospect of another collapse, the American political picture will be ripped apart from its center to its frame.

Colonel Knox Solves The Bonus Enigma

AS a hopeful candidate—no one knows exactly why—for the republican nomination for the presidency, Colonel Frank Knox faces the dilemma of having to say something about several topics upon which various elements among his prospective supporters have opposite opinions. For example, there is the bonus question. The presumptive democratic candidate is notoriously opposed to the payment of the bonus on any terms. It would be a pity not to capitalize the resentment of the bonus-seekers. But unfortunately many of those who are prepared to vote against Mr. Roosevelt on other grounds, or at least are live prospects for his opponent, are in more or less complete agreement with him on this point. What to do to win at once the anti-bonus Rooseveltians and the anti-Roosevelt bonusites? Colonel Knox had an inspiration. Pay the bonus out of the four-billion-dollar work relief fund! That ought to satisfy everybody. Those who clamor for the bonus should be so pleased at getting it that they would forget everything else. Those who urge economy should heave a great sigh of relief at seeing the bonus raid upon the treasury diverted into a mere raid upon a fund which has already been appropriated and will be spent anyway. It seems ingenious. But the author of this clever plan overlooked one or two points of scarcely negligible importance. The first is that those who are interested in having the work relief fund spent for work relief are more than those who are interested in getting the bonus; for the former group includes not only the millions who need relief but the other millions who want them to have it, while the latter includes not many except those who are directly in line for a slice of the bonus. The second is that the entire four billions has already been allocated to specific projects, and that it will not last longer than the first of next July.

France Votes Against Private Armies

FRENCH politics shows an incurable penchant for the dramatic, but all such political drama grows out of the underlying common sense of the French people. It would be hard to find a better illustration of the truth of such a claim than the occurrence which took place in the chamber of deputies on December 6. Within the chamber—and in the world's press—everything was drama. The fast-approaching crisis which was to spell life or death for the Laval ministry; the sudden appearance of the fascist deputy, Jean Ybarnegaray, on the rostrum; the sharp challenge from the Croix de Feu to all the other armed, semi-military political bands to disarm; the picking up of that challenge by Leon Blum, for the socialists, and Maurice Thorez, for the communists; the abrupt appearance of Laval, demanding a vote of confidence on the basis of this truce between the armed bands; the overwhelming passage of the vote of confidence, and the rapid formulation of three new laws, outlawing the armed leagues and their uniforms, punishing possessors of arms at public meetings, and punishing newspapers which incite to violence. Drama? You could make a movie of it that would compare favorably with "The Tale of Two Cities"! But what made it possible? The fact that forty million Frenchmen had seen what came of the growth of shirted and armed private armies in Italy and Germany, and that most of that forty million had no desire to see the same thing happen in France. Deputies, without regard to party affiliations, sensed that underlying demand on the part of the masses. Fascist and monarchist armed blocs, such as the Croix de Feu, the Francistes and the Action Francaise, despite their contempt for democracy had no desire to brave the wrath of the aroused democrats. After the groups on the right had promised to disarm and disband, there could be no further justification for maintaining the armed leagues of the left-wing parties. As a result, France is freed—at least for the present—from the prospect of a fascist dictatorship; freed because the French common people insisted that it should be freed.

Georgia Superior Court Frees Herndon

ON December 7 Judge Hugh M. Dorsey, of the Fulton county superior court of Georgia, held unconstitutional that state's anti-sedition law of 1866. By the decision, Judge Dorsey set free Angelo Herndon, Negro radical recently sentenced to serve from eighteen to twenty years under the provisions of that law. The state immediately served notice that it would appeal Judge Dorsey's decision, but Herndon is now at liberty on bail. Judge Dorsey held the 1866 law—which was passed to deal with Negro uprisings that were feared following the civil war—unconstitutionally in conflict with the fourteenth amendment "in that it is too vague and too indefinite to provide a sufficiently ascertainable standard of guilt." If the state of Georgia, the judge intimated, wants to enact a criminal syndicalist law which will be constitutional, other states have shown how to do so. (Alas, too true!) But the law under which Herndon was convicted is not such a law, and a sentence obtained under it must therefore be "unconstitutional, illegal, void and of no effect." All this is to the good, and adds to the hope, previously expressed in these pages, that the south's own justice will vindicate itself in the Herndon case. Nevertheless, the announcement that the state will probably appeal from Judge Dorsey's decision shows that there is still need to scatter information about the case and its implications about the country. The essential point to be kept in mind is that Herndon is not so much as accused of having hurt anybody, or having caused any overt trouble. His offending consisted only in having organized persons on relief, both white and colored, to protest peacefully against shortcomings in relief distribution at Atlanta—shortcomings which were cor-

rected after the demonstration. The real cause for Herndon's conviction was an attempt by Georgia authorities to employ an archaic and barbarous, as well as forgotten, law to protect their state against a radical movement in which the racial issue might become involved. But the only reliable protection against that sort of danger lies in the granting of justice, not injustice.

Why Is a Navy?

HIDDEN behind a screen of pessimism and secret negotiations, the naval conference has opened in London. With the existing naval treaties expiring at the end of next year, and a Japanese veto already placed upon their renewal, a new agreement of some sort must be negotiated or an unrestricted naval building race will be precipitated. Such a race may, in fact, be said to be already beginning. For, having rejected the decisions of the London naval conference of 1930, Italy has already laid down two 35,000-ton battleships, France jolted the opening of the conference last week by admitting that she had secretly laid down another, and Germany—scrapping the naval limitations imposed on her by the treaty of Versailles—has begun a feverish building program which is designed to give her a navy at least a third as large as that of Great Britain.

World attention, however, is mainly centered on the naval building plans of Great Britain, the United States and Japan. It is believed that the other nations will sit back and allow the naval "big three" to do the negotiating in the early stages of the conference, knowing that unless an understanding can first be reached between these three navies no more inclusive treaty can be secured. And the likelihood seems to be that, in this initial maneuvering, Great Britain will be content to play a passive role while Japan confronts the United States with a demand for naval equality and the United States counters with a declaration that this nation will not permit Japan to begin building beyond the present ratios without meeting that challenge by a building program large enough to keep the ratio where it now is. In the eyes of the world, therefore, the ability of this London conference to work out an alternative for an unrestricted naval building race primarily rests on the ability of the United States and Japan to reach an agreement.

By a somber coincidence, the naval delegates gathered in London just as Great Britain was laying to rest in the crypt of St. Paul's the commander of her grand fleet in the world war, Earl Jellicoe. As Mr. Shillito reports elsewhere in this issue, every possible mark of honor has been paid to this man of unstained character who thus takes his place in death beside Nelson and Wellington. His war-time foes have proved as eager as his comrades in arms to pay tribute. Yet, with Jellicoe's passing, the debate has inevitably broken out again which has raged at intervals ever since the battle of Jutland. But that debate now, for the thoughtfully minded, has taken a new, a more important form. It is no longer a question as to who won the battle. It is a question as to the worth of such fleets as Jellicoe commanded in modern warfare.

There can be no doubt that naval rivalry between Germany and Great Britain was one of the principal causes of the world war. Many historians hold that when the kaiser adopted the program of von Tirpitz and the German admiralty to build a fleet capable of challenging the British fleet in the North sea he thereby made the world war inevitable. To meet the German challenge Britain built her own fleet to unparalleled size, the years immediately preceding 1914 being filled with the frenzied launching of dreadnaught against dreadnaught, superdreadnaught against superdreadnaught, and finally, battle cruiser against battle cruiser. Yet when the war actually came, both grand fleets took refuge in harbor, from which they emerged for only one battle, and that an inconclusive fight from which both turned and ran! So that, now that Jellicoe is dead and his nation seeks to give him fitting honor, the tribute paid him is that he might have lost the war at Jutland and didn't! The actual naval fighting that counted was done on both sides by submarine and auxiliary fleets which were largely developed or improvised after the war started, and manned by personnel taken from the merchant marine or civilian life.

With this experience of the world war thus recalled to mind by the death of Earl Jellicoe, is it unreasonable to suggest that the negotiators at London might well start their labors by giving to each other, and to the burdened taxpayers at home whom they are supposed to represent, a candid statement as to what the huge fleets now being built, or contemplated, are good for? It is manifestly impossible to ask the admirals to defend their labors according to pacifist tests, for they admit no relevancy between such tests and their public responsibility. But if they intend to commit their peoples to the payment of billions upon billions of dollars for naval construction, surely it *is* in order to ask assurance that, in case of war, the fleets thus constructed will be of more use than were the fleets built prior to 1914.

The American public has already been told by Admiral Sims, who commanded our navy in the world war, that if this country should become involved in war with a major power the only practical thing to do with the capital ships of the present American navy—or any others of their type—would be to run them as far as possible up the Mississippi and anchor them there! It will be retorted that Admiral Sims represents one school of thought among naval men as to the value of huge warships, and that Admiral Standley—who is the real leader of the American delegation at London—represents another. Very good. But if there is this divergence of opinion in professional ranks, plus the actual failure of the super-warship to justify itself in 1914-18, are the naval establishments of the world justified in imposing such staggering costs for construction of such debatable value? This is no academic question for American taxpayers, for the United States navy now has 86 warships building or appropriated for, has announced its intention of seeking congres-

sional appropriation for 70,925 additional tons (the top limit under the treaty) before the treaties expire, and Admiral Standley has let it be known that a new program of stupendous extent is being planned to follow the completion of the present one.

To make this situation clear in naval terms, and on the premises the admirals themselves set, what do the deadlocked Japanese and American admirals at London propose to give the taxpayers at home for their money? Both will answer, "Greater security." Security against what? "Against attack by the other navy." Japanese admirals insist that the present 5-5-3 ratio as between the navies of the "big three" must become 5-5-5 in order to safeguard Japan's policies. Policies where? In the western Pacific, and specifically in the waters touching the Asiatic mainland. But the 5-5-3 ratio was adopted at the Washington conference after agreement by the Japanese naval experts that even a combination of the British and American fleets (that is, a 10-3 ratio) would be unable successfully to attack the Japanese fleet in those waters! If that was true then, is it true now—when the Japanese fleet is considerably larger than it was at that time—that a 5-5 ratio is required to render Japan secure?

Or look at the other side of the same picture. Suppose, for the sake of the argument, that the ratio should be made 5-5-5. Is the Pacific coast, or even Hawaii, then in peril? Not at all, for such a ratio in terms of actual defense means nothing. Naval ratios, the layman must remember, never mean anything except with reference to some particular field of conflict. As Admiral Sir Herbert Richmond points out in his classic "Sea Power in the Modern World," the strength of a fleet depends not on the size of its ships but on its nearness to its own supply bases. A fleet operating near its own bases can use space to carry ammunition which a fleet far from home must use for fuel and stores; its air auxiliaries can go loaded with bombs, where planes cruising at great distances must devote most of their weight-capacity to gasoline. Admiral Richmond states, as an axiom which no naval man would dispute, that Great Britain, despite the size of her fleet and her bases in Canada and the Caribbean, could never build a fleet big enough to hope to carry on a successful naval attack against the United States. If this is the case, what is the actual danger of a naval attack from Japan?

If, therefore, the size of a navy is to be governed by its usefulness—as the admirals at London would insist—it would seem that there are at least three considerations which the negotiators should keep in mind before turning over the world to the horror of an unrestricted naval building race. First, the present American navy is quite large enough to defend American territory in the eastern Pacific. Second, the present Japanese navy is quite large enough to give Japan naval supremacy in the western Pacific. Third, either or both of the two navies could be still further reduced in size without endangering territorial security or national policy.

This final consideration—the relation of the size of a navy to national policy—deserves an attention that, seemingly, the admirals have not yet been ready to give it. The United States government has recently adopted a policy with respect to war situations which involves giving up the claim to freedom of the seas. "Freedom of the seas" has been a diplomatic slogan designed to cover the determination of this nation to carry on trade with belligerents; a basic argument for a huge navy has been its necessity if this "right" were to be upheld in the face of the opposition of other belligerents. Even the bellicose Chicago Tribune now says editorially: "If we are to abandon our doctrine of freedom of the sea and responsibility for the protection of our citizens' lives and property afloat and abroad, perhaps it would be logic or economy to give way to the British and Japanese proposal [to cut down the size of capital ships to defensive proportions]."

This newspaper admission is made, to be sure, only to lay the groundwork for an argument in favor of reviving the freedom of the seas claim, and hence in favor of increasing the size of our fleet. But the logical deduction to be drawn from the present situation seems clear: Technically considered, neither Japan nor the United States stands to gain in "security" from an increase in the size of their fleets. In the light of America's present national policy, there is no political necessity for a fleet with other than defensive power. Since neither technical nor political factors require an increase in the strength of the two navies, and since such factors will in reality permit a reduction, it would seem that only a desire for an offensive war, in the naval bureaus in Washington or in Tokyo or in both capitals, could underlie the breaking up of the present conference on account of Japanese-American intransigeance, with subsequent precipitation of a naval building race.

Messiahs of Feudalism

ADMIRABLE at least in its uncompromising clarity is the formulation of laissez faire principles adopted by the National Association of Manufacturers at the closing session of its industrial revival services in New York last week. In view of the fresh access of evangelistic fervor that characterized this meeting of the nation's business leaders, and the almost messianic consciousness of responsibility for saving the country from the horrors of a planned economy at the hands of those whom the president of the association, clearly pointing at the personnel of the present administration and its advisers, eloquently described as "economic crack-pots, social reformers, labor demagogues and political racketeers," it is not inappropriate to refer to these sessions of the manufacturers as revival services. Interest centers, however, not so much on the emotional similarity of such utterances as this to the terms in which some of the less fastidious evangelists have described the devil and his minions as on two very specific statements of principle and policy embodied in the pronouncements of the officers of the association and in the platform adopted by the association itself.

The *principle* asserted by the manufacturers is that

of keeping the government out of business, giving private enterprise a free hand, avoiding anything like a planned economy under centralized direction, limiting the function of government in relation to individuals [and also in relation to corporations] to "that minimum essential for the protection of individual [and corporate] rights and the safety of the nation."

The *policy* is that of putting big business directly and definitely into politics by mobilizing all its resources, including employes and stockholders, to support a political party that will give full force and effect to the approved principles.

It is true that certain divergences appeared in the phrasing of both the principle and the policy, but these seem to have been rather verbal than substantial. Mr. Bardo, president of the manufacturers' association, said: "Unrestricted competition for private gain, without regard to social service, will not serve. The exploitation of a people's natural resources solely for individual profit will not do." Taken out of its context, this wholesome sentiment would seem to suggest a considerable check upon the free and unlimited pursuit of profit by private industry, and might be taken to imply sanction of some agency other than the consciences of the business barons themselves to see that social service is rendered and that natural resources are not exploited solely for individual profit. But this seems not to have been the speaker's intention, for he pursued the suggestion no further.

Mr. Sloan, president of General Motors and the association's guest of honor, was more explicit. He repudiates any and every sort of regulation of industry from outside itself not less decisively than the complete socialization of industry; the former because it may easily lead to the latter. His words of warning to his associates are worth quoting: "It is my firm conviction that any form of government regulation of industry is bound to result in an ever increasing interference with the broad exercise of initiative—the very foundation of the American system. That is the natural evolution of bureaucracy. If that be so, might not the ultimate logical result be the necessity for the socialization of industry through the breakdown of the profit system induced by the accumulative effect of the ever increasing political management? We do not need to go far afield to see definite evidences of that possibility." The platform adopted by the association elaborates this general protest against regulation by specifying, as "hampering policies" now obstructing the progress of recovery, all attempts to regulate wages, hours of labor, working conditions, employment relations and volume of production, as well as "undue regulation" of the financing of corporations. "Undue" is a rubber word that can be stretched to cover anything; one must judge from the context the approximate meaning that is to be attached to it.

On the whole, one cannot be wide of the mark in saying that what the manufacturers' association holds up as the ideal system of industrial organization and corporate finance, and what it proudly calls "the American system," is the general body of business practice that was in vogue, let us say, from the building of the Union Pacific to the organization of the United States Steel corporation, inclusive. That was the heyday of sturdy and unhampered individual initiative. It is true that many of the ultra-sturdy or too-little-scrupulous hampered the initiative of others to no small degree; put them out of business, in fact. And those big-business-building individuals of the Gilded Age, whose initiative and ingenuity turned shoestrings into fabulous fortunes, operated within the shelter of favorable corporation laws, at the same time that they were repelling every suggestion that organized society which provided that shelter had a right to exercise any control over what they did under it. We will not be understood, of course, as insinuating that the manufacturers' association gives its approval to all or any of the lawless deeds of corporate brigandage that characterized the period in which the foundations of some of the great American fortunes were being laid. It is approving the system, not the crimes of bribery and fraud that were committed in its name.

What the manufacturers favor is stout and honest industrial feudalism—the control of the business of the country, and ultimately the control of the country, by the big business men of the country—for that is what inevitably happens when a regime of complete individual (and corporate) liberty coexists with a condition of great economic inequality. To call this, in Mr. Bardo's words, "bringing the policies of capital and labor into accord with the natural laws of a free people" is to exaggerate the element of naturalness in the process, and still more that of freedom. But whatever deference may be paid to democracy in the phraseology employed to describe it, the thing the manufacturers propose is the emancipation of business from any sort of social control other than that which is implicit in the pursuit of profits. Industry has discovered that in order to make a profit it must have customers with buying power, as well as commodities produced at low cost, and this discovery is counted on to coordinate the interests of capital, labor and consumer and to exercise over business management all the control that can be exercised without plunging the country into bureaucracy, socialism, dictatorship and all the kindred evils that are charged against the new deal. That is the principle to which the manufacturers subscribe.

The policy which received their heartiest applause, if not their formal endorsement, was that of going into politics to secure the election of candidates who will put this principle into practice. Upon this point there was some variety of expression, but the consensus seemed clear enough. The president of the association declared unequivocally: "Whether we like it or not, industry, much against its will, has been forced in sheer self-defense to enter the political arena or be destroyed as a private enterprise." The first step, he added, should be to show to industrial shareholders and to labor that their interest in the restoration of the so-called "American system" is identical with that of capital and management. Mr. Sloan, as honor guest and top-line speaker, was perhaps only more cautious in his utterance and not really of a different opinion when he said: "It is important that we recognize that industry, as an

institution, must not concern itself with promoting the fortunes of any political agency. It is solely concerned with establishing in the public mind a broader knowledge, a greater understanding as to the influence of any particular policy." But it would require some subtlety to distinguish between a concerted effort to "establish in the public mind" a conviction that the policies of the present democratic administration are wholly dangerous and destructive, and an attempt to defeat the present presidential incumbent in a campaign for reelection.

But if there remains any doubt as to what Mr. Sloan meant, there is no ambiguity in the pronunciamento of Mr. S. Wells Utley, who was selected to make a radio address on behalf of the association. Speaking of and to the managers of the largest industries in the country, Mr. Utley said: "The men engaged in productive work have quite largely withdrawn themselves from the political arena. They must get back in. They must realize that the laws already on the statute books will destroy business, that it can be saved only through the repeal of these laws and the abandonment of the principles of them. That can only come through political endeavor, through definite and positive action through one of the political parties." (It is interesting to note that this is the same Mr. Utley whose denunciation of church "interference" in economic and social questions has recently been mailed to all Congregational ministers. Just as Mr. Bardo, now president of the manufacturers' association, is the same Mr. Bardo who, as a shipbuilder, furnished the Nye committee with so much sensational material.)

The industrial leaders have a perfect right to be active in politics. But who says that they have not been? Have the colossal campaign funds from Mark Hanna's time to our own been built from the freely offered pennies of the poor? Has the voice of industry's lobbyist been silent in the halls and committee rooms of congress and the state legislatures? All this talk about business going into politics, as though it were a sudden resolution to make an excursion into an unknown field, will not fool even some of the people some of the time. The association's resolution speaks of the grave concern with which it notes "the germs of a dangerous invisible government" that have appeared at Washington. "Invisible government"! Where have we heard that phrase before? It is not newly coined for this emergency. That phrase was minted a generation ago, in the era of the muckrakers, to describe the political activities of business.

Business has always been in politics. As long as there is private business doubtless it will be in politics, and it ought to be—but not invisibly. If this new resolution means that big business has now decided to trade under its own name and openly to champion the cause of unrestricted laissez faire as its program for future legislation, well and good. It is within its rights, even if its program is all wrong. But if it is determined to put aside all concealment and come into the arena as a square fighter for what it wants, its first step should be to come out from behind the disguise of that pseudo-patriotic term, "the American system," and state in its platform that it is fighting for laissez faire capitalism.

The Man of Meroz

EDITOR THE CHRISTIAN CENTURY:

SIR: You remember Meroz, the city upon which the prophetess Deborah poured the vials of her wrath. You agree, I hope, that as a singer of battle-songs she makes the best of our moderns look somewhat tame and slow.

"Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

That was a long time ago, but you will be interested, sir, to hear that I know the Man of Meroz.

He lives in our town and he is much the same as he was when Deborah rallied the tribes of Israel. He is a pleasant and amiable man not in the least a pacifist; he takes much pride in heroic deeds of battle done by others. He makes no secret of his strong support for all good causes. "In fact," he says with a smile, "I am a bit of a rebel myself."

By the way, in one of his many incarnations Bunyan knew him; he called him Talkative. For it is always to be remembered that Meroz was not wanting in loud protestations of loyalty to Deborah and the cause of the Lord. Talkative never came to the help of the Lord.

When it is a matter of action, still the man of Meroz comes not. The battle rages, but he sits in his armchair. His neighbors are spending their few hours of leisure in proclaiming their faith; he benevolently watches them from afar.

Nor does he come out of his retreat till some hour of victory arrives. Then he is to the fore—"A hard fight, but we won!" he cries.

It seems severe to use about him such words as those of the ancient song. He is so pleasant, so correct in his sentiments, so very sympathetic with every good cause. He does nothing, it is true, but he means well.

But when all this is admitted, it remains true that the apathy of such well-meaning men is the chief hindrance to any real advance in human affairs.

It is not the deliberately wicked who win victories for the devil; they are often very stupid in themselves; they win because of the men of Meroz who come not to the help of the Lord.

There is no time to recall what others have thought and said of this man. The prophets of Israel, the Lord Christ and his apostles, are all terribly severe upon him. Poets have branded him, Dante and Browning most of all.

There is something in the man who comes not in the hour when the flag is raised that fills the prophet with a white anger.

I like the picture of the redeemed in Dora Greenwell's sonnet, arriving with many a wound and scar, with garments tattered and banners faded, but they say—

"We came with steps that faltered, yet we came."

Yours somewhat sorrowfully,

QUINTUS QUIZ.

The Use and Abuse of Theology

By Hugh Stevenson Tigner

WHEN I read a true book like Rolvaag's "Giants in the Earth," portraying life among the early Scandinavian settlers in the American midwest, and see how the fears and taboos which are often wrapped up in religious concepts wrought havoc in the lives of some of those people, I have a wild humanitarian impulse to go out and join the Society for the Advancement of Atheism. When I read about the common monstrosities committed in the name of religion only a few generations ago in this country I am ready to suspect that mankind is under a divine curse and that the deity carried it out by inflicting religious ideology upon us.

Here is an actual picture of theology at work in New England a little over a hundred years ago. Dr. Griffen, president of Williams college in the 1820's, says that one evening "I visited Louisa and put to her the old question: 'Do you feel that it would be just in God to cast you off?' After considerable pause and in a low voice, she answered, 'Yes, sir.' The next day I said to Ellen, 'My daughter, where do you expect to spend eternity?' She answered, 'Why, I have not thought about that!' 'What have you been thinking about?' 'I have been thinking how good God has been to me and how ungrateful I have been.' The next day she looked more the image of misery than before. I asked her where she expected to spend her eternity. She said, 'I think I shall most likely spend it in hell.' 'Do you think you deserve hell?' 'Oh, I know I do!' In this condition she remained two days."

Asset or Liability?

This is a picture of the way in which a devoted father brought his children into the fold. The patent insincerity, artificiality, morbidity and cruelty of such a system are utterly repugnant to a person of enlightenment, and one is driven to wonder if theological ideas have not been a liability rather than an asset to the human race.

Also, it must be admitted that certain religious concepts contribute to moral defeatism. Religion views the world from the high perspective of an absolute ethic: "You must be perfect, even as your Father in heaven is perfect"; "Why do you call me good? There is none good but God." From this standpoint the world stands ever indicted, man is a perennial sinner, and all historical achievements are found spiritually wanting. If used with balance, this furnishes, as Reinhold Niebuhr has so cogently pointed out, a useful check on self-deceit and self-righteousness. But if not used with rare wisdom it results in such pessimism toward the flesh and the world that all moral striving is seen as futile: "Don't fume and spew about improving the nature of the world; your improvement will also be imperfect. And let the unremedied evils of the status quo develop the qualities of patience and forbearance in you." That makes religion, as the communists say, an opiate of the people.

Sometimes religious thought develops in the opposite direction. Instead of seeing God as entirely above and outside the world, the mistake is made of seeing God too completely revealed in the world. A class, a nation, a leader, a political party, a crusading movement frequently get the notion that they express the plenary divine purpose and that their triumph will usher in the kingdom. Religion then encourages hypocrisy. In the sixteenth century the rising middle class took Paul's advice to the Ephesians and armed itself with the shield of faith, assuming in its gospel of progress that it was God's chosen people and that science, reason, popular education, political democracy and the laissez-faire economy were full expressions of the divine will, destined in time to restore the primeval garden of Eden—with improvements. This has blinded men to the evils and inadequacies of their society, has made them think that they are better than they actually are, and has stood in the way of moral progress. It is another peril to which religious ideology exposes us.

The Demand for Discrimination

Again, one is made doubtful of the value of the religious manner of thinking when one observes how easily it becomes mere superstition. Meeting an epidemic of disease with more fervent piety; cutting down automobile accidents through priestly blessing; insuring good crops with ritualistic mumbo-jumbo; preventing earthquakes, floods and famines with evangelistic campaigns—these are not uncommon versions of religious thinking which make the scientific manner of thought seem like all that its modern apostles claim for it.

Looking at the thought-world of religion from the standpoint of its dangers and disadvantages, a modern man sees some justification for the various rebellions which have been launched against it. He may be so impressed with these perils and insufficiencies that he believes the thought forms of classical religion to be a hindrance to man's life in the present and future. He may conclude, with understandable logic, that these thought forms belong to the infancy of the race, and that the spiritual aims of high religion can be best promoted through abandoning traditional religious images.

Any man who has been touched with modern enlightenment—and while modern enlightenment may not be nearly so illuminating as it thinks it is, it certainly possesses its candle—any man who has been touched with modern enlightenment must feel some sympathy with this rebellion against theology. And no matter what one's point of view may be toward the theological type of thinking, he must grant at least that science has permanently modified its use. If men continue to use theological imagery in the future, they must certainly use

it with more discrimination than they have in the past. Modern enlightenment demands that theology avoid the logical absurdities it has committed with regard to God's transcendence and to God's immanence, creating on the one hand a complete dualism, and on the other hand a complete monism, both of which caricature reality.

Science and Theology

Nor can theology be used as a method of explanation where the scientific method of explanation is more advantageous. The scientific manner of thinking has proved itself so useful that it is, or should be, here to stay. Theology can never again have the monopoly which it once had. It must make room for a new partner. Instead of trying to handle all experiences in theological packages, as our fathers tried to do, we will have to discriminate. Theology may be more useful in one case, while science may be more useful in another. Certainly, we are not going to handle diseases, earthquakes, floods and famines with theological thought alone. Theology may be appropriate and indispensable for certain aspects of reality, but not for all of them.

With these qualifications, I am convinced that the mode of thought employed by theology cannot be discarded. It seems to me that theology is like the sense of humor; we cannot get along without a sense of humor, but we can't afford to apply it to everything.

The abandonment of theological thinking in the modern world, while bringing us certain benefits through giving scientific thinking a chance, has brought us an impoverishment also. Because in some places it has left us stuttering. All types of experience and meaning cannot be expressed in scientific or rational terms. There are some things which have to be expressed in theological terms, or terms of the same essence as theology (poetry, art, and so on), and our refusal or indisposition to use these terms has left us speechless in some important places, has caused us to stutter in the face of certain significant meanings.

Modern Speech Calls on God

The fact that we do not apply the word "God" with the spontaneity, concreteness and solemnity of our forefathers has both its advantages and its disadvantages. If we think of human affairs entirely in theological terms, we confuse and handicap ourselves in certain ways. If we think of fires, depressions, international relations and earthquakes, for example, wholly in theological terms, we muddle our minds and disable ourselves for practical action. We put ourselves in the sad condition of a man who sees everything as funny, who sees catastrophe as just a little practical joke, and the human race as a troop of clowns. On the other hand, if we think of these things wholly in scientific terms, we may have a better practical understanding of their mechanics, but we miss some of their meaning.

I think we would stand at a distinct advantage if we did a little theological thinking about this depression and about international affairs and a few other things. Our failure to do so causes us to be insensitive to some of their meaning. We understand the mechanics of economics and international relations and natural phenomena better than our ancestors in so far as we have applied scientific thinking to these things. Thus we have an opportunity to take actions about them which the people of older times could not have taken. But one reason, perhaps, why we do not make better use of this opportunity is that we do not appreciate the full meaning contained in these phenomena.

In one very important sense the people of pre-scientific ages appreciated the meaning of experience better than we. They would have seen a tremendous moral import in this depression, for instance. It is there, but we do not see it. They would have seen in it the judgment of God upon the proud and wicked ways of man. They would have seen in it an indictment of our moral failures. They might not have known what to do about it, but they would have felt impelled to do something. We probably know more than they about what to do, but we don't feel moved to do it because we are numb to the awful moral aspect.

The Judgment of God

The same thing can be said of international affairs. It is not very difficult to see why and how the world war came about, nor is it a matter of mystery to an observant student as to why and how the next world war is coming about. What we moderns miss is the truth that these catastrophes represent the rewards of collective sin. Between 1914 and 1918 the nations paid for their imperialism, their lust and animosity and organized inhumanity to man. They did not reform their ways, and they will pay again! We say: "Why, that is just the natural pattern according to which history works." But that point of view doesn't state the meaning adequately. Here is a richer, deeper, more comprehensive statement of the truth about the war system in the ninth Psalm:

> The nations are plunged into the pit which they have made;
> Their foot is caught in the net which they have hidden.
> The Lord is made known; he has executed judgment.
> In his own handiwork the wicked is snared.

That statement doesn't tell us exactly what to do about the situation. This is where scientific intelligence should step in. But it does tell us the meaning of the phenomenon.

I would say the same thing about earthquakes. Theology as an explanation of these occurrences leads us up the wrong alley. Explanation is the task of science. But earthquakes mean more than is told by scientific explanation. They mean, for one thing, that man is small and that nature is mighty, that man is suffered to survive only through the providence of law. The quake at Long Beach, California, a few years ago showed that the proud and clever real estate promoters cannot get away with shoddy construction as easily as they thought. There are certain rules in creation which cannot be successfully flouted. Theology can drive this meaning home.

It is true that people in the past have used the word "God" both too solemnly and too glibly, without discrimination, often without insight or wisdom. But we moderns, who cannot use the word spontaneously un-

less somebody sticks a pin in us, have been left without a means for seeing and stating certain aspects of reality.

Perhaps our most striking loss is that we have been without a symbol for the inclusive, fundamental and commanding meaning of reality. We have tried to use the word Life, the word Nature, the word Universe, the word Cosmos, the word Destiny. None of these words has proved satisfactory. They either do not include enough to say all that we want to say, or else they lead the mind in wrong directions. Our plight has been well expressed by Aldous Huxley in an article on "The Problem of Faith." Huxley outlines the structure of the faith he thinks we need. It calls for a recognition of both the tragic and the triumphant nature of life. It calls for a perspective which can transcend cultural peculiarities, classes, nations and races, and which can think in terms of centuries instead of months. It calls for a will and a faith to improve the material and psychological conditions in which men exist and so to improve the chance of every individual to live a better life. A true and noble outline, one must agree. Mr. Huxley calls this faith Humanism, but unfortunately, he concludes, we lack the words, the images, the pictures and symbols in which to state such a faith. This philosophy of reason needs to be interpreted in "those terms of picturesque and exciting unreason which alone have power to move the minds of men."

In other words, we must learn again how to think theologically as well as scientifically.

Judgment Day for Pacifists

By Harry F. Ward

IT IS TIME for those Christians who are vitally interested in the current discussion concerning the place of violence in the social struggle to ask where it leads. This discussion arose from the impact of the world war upon the Christian conscience. That great event led many Christians to a clearer understanding of their gospel and to a more vital religious experience. Having decided never to participate again in another war many of them began to ask what they could or could not conscientiously do in the class struggle. This means, concretely, in strike situations. Then those of them who came to see that capitalistic society is in its nature contrary to the principles of the gospel and that its continuance is increasingly destructive of mankind began to ask themselves what part they could play if the struggle to organize society around the principles of their gospel took a violent form.

Words and Deeds

The first step toward determining the outcome of this discussion is to assess its relationship to another equally pregnant fact in the American scene. Side by side with increasing talk about violence there has appeared a rapid growth of violence in fact. The records of the American Civil Liberties union for last year show more major violence in the industrial conflict than in any other year of its history. The annual report shows that this was violence against strikers, due to the resistance of employers to labor organization; that most of it took place on picket lines where the strikers were peacefully exercising their constitutional rights. Over fifty workers were shot, some of them in the back. Month by month this year this record of killings mounts; and in the south the killing of Negro workers is sometimes not recorded.

This growing practice of violence against strikers, both by agents of the law and vigilante bands, has been extended to the agricultural field—in California, Ohio, New Jersey, Arkansas and Tennessee. Since the federal law does not provide for intervention in strikes of farm laborers or sharecroppers, the Civil Liberties union points out that "the landowners could ride roughshod over the rights of tenants or farm laborers without fear of outside interference. Violence unrestrained by the authorities marks every major conflict."

Beginning with the brutal and unnecessary assault upon the bonus army in Washington under the last administration, official violence has been increasingly used against demonstrations against war. American citizens peacefully exercising their constitutional rights of assembly and petition are increasingly met with clubs and tear gas and bullets, afterwards subjected to torture. It is becoming a habit pattern of American life. What often happens in our police stations which comfortable people never enter, and on lawful picket lines and demonstrations which they never see, is just as sadistic in its brutality as the things done in the Brown houses of the nazis. A fraction of it is indubitably recorded in a picture pamphlet of the Civil Liberties union. The whole record would make a volume unsurpassed in the annals of cruelty. Take just a brief extract from one incident, not exceptional: "The police rushed pell-mell into the crowd swinging clubs on old men, women and children—police laughed and shouted as they brought nightsticks down on skulls of persons who failed to move fast enough for them."

Strong-Arm Squads on the Campus

The student strike against war saw violence extended to the campus and to school buildings. On one campus a university pastor was thrown into a lake. In one high school anti-war strikers were actually tortured by "flying squads" of student ruffians. This outburst of actual violence in the present is an expression of the same underlying situation that brought forth the hypothetical talk about violence in the future. Both these developments signify that an irreconcilable antagonism in the nature of capitalistic society is coming to a head, that

the day of conflict draws near. The time has gone by to argue on historical grounds what the beneficiaries of an existing order will do when their powers and privileges are threatened by its collapse. Before us is the record of what they are doing. The Christian pacifists who are so busy discussing what they will or will not do when the social revolution comes need to understand that the first phase of it has begun in this country. The breakdown of the economic machine, its increasing inability to enable the people to supply each other with what they are capable of producing, submits the whole social structure to a revolutionary strain. The blind struggles of the workers, farmers and unemployed are one result; the violent resistance of the people of property and their legal defenders is another.

The immediate question for Christian pacifists therefore is: What are you doing, and what are you going to do, about this violence that is actually happening now? Much depends upon this answer. It is the indisputable law of history in a revolutionary period that the development of violence from below is a cumulative process in reaction to the use of violence from above. It is also clear that the amount and kind of violence used in achieving revolutionary change is in direct ratio to that used in resisting it. Therefore Christian pacifists face the test of their role in history at this present moment, not at some future date. It *may* be possible to stop the violence of the capitalists and their cohorts now. If that is not done it will be absolutely impossible to prevent in the future the violence that will develop in reaction to that which is now being used.

Toward Inaction?

It is therefore time for Christian pacifists to call the roll, to ask themselves and their leaders: Where were you while these things were going on? Were you supporting any of the organizations that were trying to stop them? Were you exposing and denouncing with righteous indignation those who were planning and executing these deeds of cruelty? Were you demanding in concrete situations the establishment of the economic justice without which there would be no peace for all our crying of peace? Were you present in any of these situations of violence to interpose your nonresistance between the brutal attackers and their helpless victims or were you spending your energy in the discussion of the issue in general, and in terms of the future?

This is more than a question of misdirected energy. If your discussion of violence has led, or is leading, to inaction during this causative period it is betraying you. It is making it impossible for you to reach your goal. The holy passion of the Christian hatred of violence directed right now against the powerful forces which are using violence to protect their own interests might turn the tide in favor of a peaceful development into the next stage of society. The ethical section of the religious forces appears to hold the balance of power. If they fail to exercise it, history will place upon them the responsibility for the coming of that violent revolution which they abhor.

The question must be pushed further. At the same time that those who reject the ethical imperative of our gospel in the organization and control of society have been using violence in their own behalf they have also been preparing laws to take away the right freely to meet, talk and organize, which are the only substitutes for force and violence in the accomplishment of social change. The American Civil Liberties union reports: "Not in years have so many gag bills been pushed in congress and the state legislatures as in the sessions beginning January, 1935." The climax of this drive is an attempt to push through congress a federal anti-sedition bill and a bill to punish those who approach the armed forces with propaganda which would promote their disaffection or disobedience. The United States chamber of commerce announces that these two bills will be introduced into the approaching session of congress on the first day that suspension of rules is possible.

Gag Laws

The anti-sedition bill attempts to punish all those who by speech, writing, assembly or association "advocate the overthrow of the government by force and violence." Similar bills were passed in many of the states during the anti-red hysteria occasioned by the Russian revolution. The record shows that under them no person has ever been convicted for "advocating force and violence," but many have been sent to jail for organizing, striking and picketing. Angelo Herndon, a Negro, was sentenced to twenty years in the chain gang under the old insurrection law of Georgia, not for inciting a revolt but for organizing the unemployed, blacks and whites together.

The purpose of the passage of the bill to prevent disaffection of the armed forces is to keep anti-war and anti-capitalist propaganda away from them and especially to make it impossible to appeal to the members of the national guard in time of strike not to shoot down their relatives, friends and fellow-workers. If this act can be passed and enforced it means that the approaching social revolution must be a bloody one. It is historically certain that the condition of a peaceful revolution is the winning of the armed forces to the side of change. The proposed bill is designed to prevent this. Again the kind of action that will take place in the future is being determined now.

Today's Test

Once more the Christian pacifists need to call the roll of themselves and their leaders: Where were you while these things that will defeat all that you stand for were being done? Were you in the united forces that were opposing them, or were you outside criticising and weakening those forces? Is the result of your discussion of violence in hypothetical terms of the future that you hand to your children a situation in which there is no alternative to economic slavery and cultural degradation except violent revolution? *This* is the day of judgment for Christian pacifists; not tomorrow or the day after when the hour of the social revolution strikes.

Another question must be raised concerning the result of the discussion about violence in Christian circles. Does it lead to division of the Christian forces at a

time when a period of violent conflict can only be averted by united action to control and eliminate its causes?

Divisions Among War Resisters

So far the actual result has been to divide into various varieties of social pacifism, with a tendency toward the sectarian spirit. There are signs of dogmatism, and traces even of the holier-than-thou attitude. The only clear division is between the absolute non-resister in all situations and all the other kinds of pacifists of varying degrees of willingness to participate in social conflicts where violence is being used. Naturally the absolute non-resister, because of the strength of his conviction, finds it difficult to get along with his fellow Christians who cannot persuade themselves that the refusal to use force, or even violence in the last resort in defense of the life of society, is sound social strategy. But for this feeling to be permitted to develop to the point of preventing common action against the causes of violent revolution is fatal. It might help to avoid this result if absolute non-resisters would ask themselves whether they find it more difficult to cooperate in common action with those who cannot pledge themselves not to undertake defensive action when the life of the community is threatened than they do with those who cannot pledge themselves not to participate in a defensive war if their country is invaded.

A still more dangerous line of division was attempted by a recent article in this journal which tried to prove that a certain organization called New America "rejects pacifism in the class struggle." Actually what was meant was not the class struggle—which takes place within capitalist society and becomes concrete in the form of a strike—but the social revolution, in which the class struggle takes another phase. The organization in question puts the emphasis upon making every possible effort to prevent violence and to use in its place the democratic process. It also holds that if and when a new order is thus decreed a recalcitrant minority attempts by violence to upset the result it is necessary for the community to defend its life. But this is not to "reject pacifism." Not any more than the writer of the article in question did when he stated in the World Tomorrow that in such a situation he would participate in defensive action not by fighting but by propaganda work or Red Cross service. Obviously all that is rejected is absolute non-resistance.

Unpardonable Division

The present discussion concerning the war in Ethiopia reveals people confusedly proclaiming themselves both non-resisters and in favor of our cooperation with the League of Nations in sanctions. The plain fact is that Christian pacifist thought has never yet worked out its position in relation to the exercise of police power in defense of the community. It has exposed the fallacy of the militarists at this point, but it has never worked through to a clear position concerning the necessity of defending the real life of the community against anti-social attacks.

In face of the difficulty of this procedure it is absurd to make dogmatic assertions in general terms. Also the costs of intolerance are too heavy to be borne. To divide the forces working for peace and freedom at this critical moment of history is to prevent the social movement in religion from making its contribution to the impending social revolution. It is an unpardonable sin because the result is to turn the future over for an indeterminate time to the forces of oppression and violence.

It is time to close this discussion about violence in the future. It is time to unite the forces for action *now*. Then it is possible that the question may not arise in the future. At least it will take a different form. There is a ground of agreement. All kinds and degrees of pacifists can unite in preventing violence now, and so stopping or diminishing its future development. Concretely this means united defense of civil liberties and the whole democratic process. This is the only alternative way to violent change. Let us take it while there is yet time.

[*In a further article, to be published next week, Dr. Ward will consider the possibility of cooperation between Christians and communists for ends common to both, despite the differences which obtain between them.*]

VERSE

Beggar's Meditation to St. Francis

THEY beg today, St. Francis, as did you,
But they are jostled in their begging roles
And harsh the sound of wheel on pave; how few
The thin, worn coins men give; what shriveled souls
The beggar meets today! They gave you crusts
But you still had your song; the birds were near
To hear your sermons; now the jibes, the thrusts
Your kind would meet today if such were here!

You suffered; your Assisi was a place
Where there was bitterness as now exists,
But there were overtones; that was a place
Of something better than sneers, greed and fists!
Here in my world how often have I tried
To shape a prayer! My praying self has died!

JAY G. SIGMUND.

Bound

MAN—Freedom, glorious freedom! Surely you have no richer gift than that.
SPIRIT—I have. I'll give you love.
MAN—Love? Ah, what a wonderful change!
SPIRIT—My richest gift.
MAN—But now—now I am no longer free.
SPIRIT—Free to love.
MAN—I am bound.
SPIRIT—Bound to me.

ARTHUR B. RHINOW.

A Town Without a Church

By Marcus L. Bach

WALCOTT is the only town in Iowa without a church and probably the only community of its size in the United States without a church building, congregation, church services, or minister. It does not consider a church a necessity and prides itself on getting along without one.

This anomaly is located in the Bible belt. Walcott is sixteen miles northeast of Davenport, a mile off highway No. 6, in the heart of Scott county—and any Iowan will tell you that Scott county is second only to his own in productivity. A small county, to be sure, as farmlands go, but irrigated by two streams, beautiful for situation, amid such inspiriting settlements as Mount Joy, Pleasant Valley, New Era, a state park and a fish hatchery. The village itself has a population well over four hundred. The Rock Island line cuts through its main street. Near the tracks the tanks of the Farmers' Cooperative elevator loom high and mighty with a capacity of 175,000 bushels. To the north a water tower assures a prospective preacher that his parsonage may be modern, but to the south is a plot of ground reminding him that he will probably never have a church. That plot is a location purchased eight years ago by a church in Davenport in the hope that some day a congregation might be started. The courageous denomination got no further than that.

German to the Core

There is a tavern in the town, too. And two or three beer parlors. But this is nothing to be alarmed about since the community is basically German. German to the core. You will hear fully as much high German and *Plattdeutsch* as you will English. No, do not be alarmed at four beer parlors. Time was when there were seven and old settlers will tell you that in that day while the town had no church neither did it have a jail or a constable. If a man got intoxicated in those days he was immediately blacklisted. His name was written on the icebox or chimney of the old saloon and he couldn't get anything to drink for love or money. However we may scoff at such a primitive method of controlling dipsomaniacs, blacklisting was no joke in the days before automobiles and bootleggers. Upon pledge of temperance he might be put on a temporary blacklist and be watched by the city fathers for a period of probation. This system, more or less modified, still exists in Walcott taverns although a changing age has ushered in less compunction and a bit more intrigue.

But it was as the churchless town that I found it interesting. I had heard of overchurched communities and a few supposedly underchurched, of decadent churches and deserted pulpits, of consolidated churches and abandoned missions, but an "unchurched town"—and in Iowa, at that!

The first person I met after driving around three blocks was Hans. Hans was on a bicycle. He was about eight years old and when I saw him he was losing his shirt. So while he stopped to tuck it around his tanned little body I drew up and asked, "Say, boy, where does the minister live?"

He pouted a silent "Go on with ya!"

"What's your name?"

"Hans."

"How do I get to the church?"

"We ain't got no church."

"Ain't got no church? You're fooling!"

Hans, somewhat offended, waxed confidential.

"No, honest, we ain't," he said. "No church in town."

"Haven't you ever had a church?"

"Hah-ah."

"Oh, I see, you just have a Sunday school and a minister comes from out of town and. . . ."

"We have not!" His toes tightened around the pedals and he got ready to push off.

"Say, Hans, what do you do on Sundays?"

"Just what I'm doin' now!"

The History of Walcott

Seventy and more years ago a few quaint German families, unwilling to go farther west with the ambitious Pietists, Mennonites, Mormons and Inspirationists, set their home-made plows into the rich, black earth not far from the Mississippi and found it good. Close to them was a trading post called Walcott and not far away was the only flour mill within a radius of almost fifty miles. Their Lutheran tenets had been abandoned in Germany and they had long been confused by the doctrines of new and differing faiths. Faiths given impetus by zealous propounders. Faiths more talked about than lived and made the more inarticulate by the fanatical enthusiasm of the constituents. Faiths seemingly far removed from the *Psalter und Seligkeit* of their German texts which they had always thought they understood.

Unlike Jacob they did not build an altar before pitching their tents. They first built homes, and granaries, and fences. They planted trees, wind-breaks and orchards. One man better than his fellows at shoeing horses became the local blacksmith and by the same law of *secundum artem* others found or were thrust into specific vocations. Everyone was thrifty, frugal, honest. Children were born and when old enough to lift a bucket were considered competent to take care of a few cows. When strong enough to tote a gunny they were given a patch for potatoes or truck-stuff. When big enough to handle a plow they were ready for a couple of acres and put "on their own." But, somehow, through all this formative period and while God smiled on Walcott, he never seemed to put it into the people's hearts or insist by sermon or sign that they ought to build a house for him.

The families always prayed at meals. And where there was a *Grossvater* or a *Grossmutter* in the house

there would be Sunday devotions or at least some reading of the scripture. For a funeral a minister would be summoned from Davenport, well reimbursed for his service and treated with as much respect and reverence as were accorded him in his own parish. But for consolation the bereaved would go to their Bibles or into their closets to pray in secret to that Higher Power to which even today they refer with a peculiar mysticism.

A Preacher Comes to Town

Walcott grew and prospered. Its close perspective never permitted it to see the unusualness, never seemed to suggest the incongruity of a churchless town in the Bible belt. Never, perhaps, until one day many years ago did it awake to the fact that it might be looked at askance or that its citizens might be referred to as an irreligious lot. That was the day in which a preacher came to town to start a church, to remind the people that they needed a church, to insinuate that they *had to have a church.* At this late hour it is difficult to conjecture whether a little more diplomacy and a little less zeal might have changed the picture or not. But one thing we do know: the city fathers began to make some calculations. They went down the whole gamut of *Seligkeit* from sin to salvation, made comparisons between their status quo and that of communities round about, weighed their industry, fellowship, morals, peace, vision and charity with others. Found, to their satisfaction at least, that they could match their church-going neighbors point for point; turned to the anxious precursor of God and said pleasantly: "Thank you. We are not interested."

What did the precursor do? He interpreted their attitude as typical of the sin of self-righteousness and went ahead to start a church just the same. He was the first of a long line of zealots—consecrated in their own right—who failed. Abused? No. Run out of town? Never. On the contrary, the lethargy (or apparent lethargy) identified itself with a most genial attitude, a non-resistant policy that left the missionaries defeated and confused.

Anti-Churchists

No one could honestly call these people atheists, agnostics, freethinkers, irreligionists, or even indifferentists. They believe in God, in Christ, in the Bible, in certain doctrines, in a future life, in charity. They will fit—imperfectly, to be sure—in the system of quietism which had its innings in the seventeenth and eighteenth centuries. Yet, they have their worldly interests. Plenty of them. I tell myself they are simply anti-churchists. Yes, as far as Walcott is concerned they are anti-churchists. The whole lot of them. And I also try to tell myself they lack a certain compassion or light that marks the church-devotee. I try to tell myself that. . . .

The older residents go further in their belief in the functioning power of God than most churchgoers. For instance, they are convinced that the drought was a special visitation of that Higher Power in which He or It manifested displeasure toward governmental boycott of productive land, wholesale cattle-slaughter, and attempted price-fixing. This Higher Power motivated the dust storms, too, and sent the chinch-bugs which devastated thousands of Iowa fields last year. This Higher Power is in everything and is present everywhere.

They believe that coterminous with this Higher Power idea is another which might be called "the wheel within a wheel" doctrine. They believe that the designs of this Higher Power are executed in cycles. In individual and community lives a wheel within a wheel grinding out the eternal destinies. Honesty turns the wheel of reward and replenishment; crookedness the wheel of confusion and suffering. The law of the wheel is immutable. Whatever our spirit is, it is reflected in the wheel within a wheel. An elaborate way of saying, "We reap as we sow." And for the first time I heard the German transcription of the words: "Though the mills of God grind slowly, yet they grind exceeding small; though with patience he stands waiting, with exactness grinds he all."

The Younger Element

The younger element is less devoted. It is quite noncommittal about its churchless town. Some few are said to drive to a village six miles west and attend services and some are supposed to teach in the Sunday school there. But those with whom I had contact were more interested in the big Sunday dances. A great success, these dances! They always make expenses and sometimes lay something aside for a rainy night. One glance at the pavilion, replete with music, meat and drink, will tell you which way the wind blows. For fourteen years a local orchestra furnished the music for the affairs with charter members and original instrumentation kept intact all that time. So nothing can be said against their *esprit de corps.*

There are people in the community who have never been inside a church. Some have never heard a sermon. Others admit, with a significant wink, that they go to out-of-town churches *lots* of times; in fact, every time a church has a bazaar, a card party, or a chicken supper! "Für dass sind sie gut, die Kirken!" A few will tell you frankly that they never miss going to Davenport churches at Easter time. They enjoy the music.

Through the years, then, Walcott has begun to pride itself on the fact that it can get along without a church. Possibly this makes the community more diligent in its devotion to a code of morals which has proceeded out of absolute candor and probity of secular thought. With no tabernacle to support it may feel a greater incumbence to support its fellow men. Although as soon as I say that I realize that some families in the village are at present on federal relief.

That they devote themselves sedulously to plain dealing no one will deny. Following a maxim laid down by the first settlers difficulties are ironed out outside the courts. Only one instance is recorded where a lawsuit of any consequence ensued after repeated attempts by one member to effect a congenial settlement. Finally, after nothing else availed, he went through with it and "gave not only his coat but his cloak also." One discovers very little gossip, very little backbiting,

very few grievances, and no rackets. The community is above the average in intelligence. An up-to-date school building proves that Walcott's coolness toward organized religion does not extend to institutionalized education.

A Challenge to Evangelism

Ministers are still summoned from outlying towns to officiate at burials. There are never any divines on hand to offer consolation to the dying and, of course, no priests to administer the extreme unction. Doesn't anyone crave that final solace which seems so vital among the church's membership? Apparently not. A few cases are cited in which the older men sometimes went to the bedside of the afflicted and prayed or read some scripture passage. But visitation as such is usually supplied by members of the K. P. lodge and other small organizations which have somewhat passive orders in the village. For interpretation and light on the gospel and civic dilemmas the city fathers are usually sought whose seniority, trimmed white beards, and piercing eyes betoken authority.

Here, then, is a challenge to evangelism. A village which at one time boasted a higher per capita wealth than any town in the country has never had a church. It is a thrifty German settlement, modern, well-situated, aggressive, and, from all appearance, not a Gomorrah or Babylon. The challenge becomes more pointed when you mention churchless Walcott to one who has been there. "No churches?" he will say. "I never knew that!"

When the old Walcott patriarch, who was kind enough to act as my informant, bade me "Glück und Aufwiedersehen" he said:

"Our whole idea of religion can be put into these words: *Alles nun, was ihr wollet, das euch die Leute thun sollen, das thut Ihr ihnen. Ist das nicht das Gesetz und die Propheten?*" (Whatsoever you would have the people do to you, do also to them. Isn't that the law and the prophets?)

And as I drove away, back to the highway, I passed by the lot which the Davenport church had purchased many years before. It was very quiet. The weeds were high.

BOOKS

Good Heavens!

WORLDS WITHOUT END. *By H. Spencer Jones. The Macmillan Company, $3.00.*

MODERN astronomy cannot be put into words of one syllable for babes, but Dr. Jones, eminent British astronomer, at least states its findings without mathematical formulae and with remarkable clarity. The title must not be taken too literally. The author does not guarantee either the infinite extent or the endless duration of the universe. The duration of the earth as an abode of life depends upon two or three things. If the annihilation of matter is the source of the sun's radiation, things may go on much as they are (astronomically speaking) for several million million years. If its heat is kept up by the building of complex elements from hydrogen, the sun's fires will die down when its hydrogen is exhausted, and that will be within forty or fifty thousand million years. Both are tenable theories.

In either case, the earth will slowly freeze up if the second law of thermodynamics continues to hold good. But this is the law of an expanding universe, and it cannot be proved that it is not a pulsating universe, alternately expanding and contracting, and in that case the aging sun might be rejuvenated by the reforming of electrons and protons from radiation (reversing the present process) and the cooling earth might be reheated—though, of course, that might happen too late to do us any good. There is, however, no evidence of such pulsation. (Some astronomers, to whom Dr. Jones does not refer, believe that the forces are even now in balance and that the universe is not running down.)

The worst possibility is that the sun may, almost any day, pass into the "nova" phase, which means a sudden flare-up such as has often been observed in other stars. This seems to be a kind of children's disease, accompanied by very high fever, that every star is believed to have in the course of its life-history, and our sun has not yet had it. But considering the number of stars within the range of observation and the relative infrequency of observed "novae," the chances are a good many million to one against that sudden and fiery ending of terrestrial life within our time. Lloyds would doubtless insure against it at a very low rate.

Only a small part of the volume, however, is devoted to these speculative matters having to do with the future of the universe. Most of it is a presentation of the known facts about the starry heavens as modern astronomy has learned them.

W. E. GARRISON.

Stars, Atoms and Men

INVISIBLE LANDSCAPES. *By Edgar Lee Masters. The Macmillan Company, $2.00.*

MR. MASTERS has considerably extended the scope of his thought since his "Spoon River" days. He is as tough-minded and realistic as ever, and as averse to all cheap and easy romanticisms. But he is no longer a cynic. Perhaps he never was, but he had the manner of one. He not only revealed the petty and despicable qualities of men, but he apparently enjoyed doing it. Now he is more concerned with man than with men, and with man as integrally related to the whole physico-chemico-cosmic process that reaches through all the eons and includes all the levels of existence. He gives us evolution, behaviorism and the psychology of conditioned reflexes set to a harsh but heady music. Harsh?

> That slime-stuff which abounds on land and sea,
> That basis of life in plants and animals,
> Whereby as well the body of man exists,
> Is nothing saving carbon, is naught but sulphur,
> Is only iodine and phosphorus. . . .

That might be considered fairly harsh. Taken by itself it might also be taken as raw materialism. But later in the same poem we find this:

> This stratosphere created by verse and music,
> And made another existence and a world,
> Lives calm and deathless, and is to flesh and days
> The fragrance of a garden; it is the soul

Which lives through ages, selected to survive.
This is that higher mind which after wandering
In slush ways joins the Mind and lives therewith.

Two long poems, "Hymn to the Earth" and "Hymn to Nature," and others as well, have something of the philosophy of Baker Brownell's "Earth Is Enough" in that they find in the stuff and force of this mundane orb and in the life that somehow emerges from the interaction of these, all the mystery and wonder that some put into a separate category and call "spiritual."

W.E.G.

Books in Brief

HISTORIC OPINIONS OF THE UNITED STATES SUPREME COURT. *With a preface and introductory notes by Ambrose Doskow. The Vanguard Press, $4.50.*

Mr. Doskow, a lawyer and at one time a secretary to Justice Holmes, has produced a volume of remarkable historic value. Beginning with Marshall's opinion in Marbury v. Madison he gives the text of historic decisions down to and including the Schechter poultry case which destroyed the NRA. A few dissents are also included, and in each instance there is a brief introduction to set the historical scene. The seventeen opinions all deal (after Marbury v. Madison) with property rights, and the cumulative evidence of the lengths to which the court has been ready to go to protect vested interests is overwhelming. The book would make a magnificent text for a course in American history.

CRIME, INCORPORATED. *By Martin Mooney. Whittlesey House, $2.50.*

Perhaps the basic motive of crime is the undisciplined passions and greeds of men, but these forces are not left to operate at random. Crime is organized for profit. What we have to deal with, then, is the super-crime of exploiting crime. That is where crime becomes a racket. For example, gambling, prostitution and theft are crimes. But organization to promote these activities and to concentrate the bulk of the profits in the hands of the organizers is a racket. This is what Mr. Mooney means by "Crime, Incorporated." He knows his underworld as few honest men do. The crime trusts operate on a scale that will surprise most readers and startle even the most hardened. This diagnosis of the disease of the social body is the more alarming because the diagnostician suggests no remedy.

MARK TWAIN, THE MAN AND HIS WORK. *By Edward Wagenknecht. Yale University Press, $3.00.*

The centennial of Mark Twain's birth has evoked many reviews and re-estimates of Mark Twain's life and genius; none sounder or more stimulating than this. Our greatest humorist was several things more fundamentally than he was a humorist. He was a dreamer who only reluctantly faced reality; a creative artist who made the folklore that he recorded and not only created characters but was himself a character moving on the level of his own creations; an inveterate reformer who turned cynic in his disillusion and adopted fatalism as an excuse for the shortcomings of a human race that he loved more than he respected; a man of two worlds—the crude early midwest merging into the boisterous mining camps of the far west, and the amenities of the east, of Elmira and Hartford, of England and Florence, of literature and art—in whom this contact of cultures kindled the spark of humor as a couple of two metals produces an electric current. He was, in some whimsical sense, the historian of one aspect of his time. But he was a poor prophet. On his deathbed he expressed the opinion that his vogue would soon pass; and now, even apart from the temporary focusing of attention by the centennial, librarians testify that he is the most continuously popular of all American authors.

CORRESPONDENCE

Is Dr. Fosdick Inconsistent?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is good news indeed that Dr. Fosdick, the brilliant leader of the modernists, is calling the church to go "beyond modernism." The church certainly belongs beyond it though, of course, not merely by way of getting into a more up-to-date modernism. For the church, despite her constant duty to present the gospel in terms intellectually comprehensible in each varying age of her existence, has never been a modernist institution. At heart the church is neither fundamentalist nor modernist; she is eternalist. It is this that differentiates the nature of the church from all other institutions. But to say this is superfluous. Permit me on this ground simply to raise a question about one sentence in Dr. Fosdick's fine sermon.

In the first section of his present challenge to the old modernism he cries: "Stop this endeavor to harmonize yourself with modern cultures as though *that* were a standard and criterion. Rather come out from among them. Only an independent standing-ground from which to challenge modern culture can save either it or you." Yet in the fourth and final section of his challenge he says: "To adjust Christian faith to the new astronomy, the new geology, the new biology, is absolutely indispensable."

Is not the latter statement inconsistent with the earlier repudiation of the temptation of the church to harmonize itself with modern culture? What needs to be done is not to "adjust Christian faith" to this or that new science but to express the eternal verity of Christian faith in language and forms that are intellectually respectable. That was what was done in the Fourth Gospel. That was what Paul did. And it has been done ever since by honest ministers of the gospel. If this be called modernism it is very ancient.

But if it be thought that the real content of Christian faith is to be adjusted to each new science, are we not in danger of doing exactly what Dr. Fosdick says should not be done, i.e., harmonizing the church's message with modern cultures? Are we not reducing our religion to a mere phase of culture and surrendering the gospel of Christ to be adjusted and readjusted by the wisdom of men? The essence of the gospel has proved itself capable of expression in terms of the highest intelligence of each age. Surely there is no ground for thinking that Dr. Fosdick or any other intelligent man thinks it now necessary "to adjust Christian faith to" any new science. Surely that is the futile claim of those who believe science is the new messiah.

But doubtless what was referred to in the phrase was Christian faith *as expressed in the historic creeds.* And it ought to have been so stated, for Dr. Fosdick's words are too valuable to run any risk of being misunderstood. "Beyond Modernism" is certainly where the church belongs, but not in the temporary realm of a more up-to-date modernism—rather in the eternal realm of God's living relation to the men of all generations which it is one of the church's duties to interpret in terms comprehensible to each generation.

Princeton, N. J. TERTIUS VAN DYKE.

From Consumers' Research

EDITOR THE CHRISTIAN CENTURY:

SIR: It was one of the assumptions of the strike leaders at Consumers' Research to which they often gave expression, that they could, under the guise of the familiar stereotypes of trade-

unionism and strikes, take all the liberal journals into their camp. Mr. Dewey H. Palmer has apparently succeeded in doing this with The Christian Century. That any crime is justified, if done in the name of "labor," and any false statement permissible if only it is circulated in the interests of an allegedly good cause, are assumptions which have opened the door to grossly unethical practices in the labor and radical world. They have resulted, in fact, in corrupting that world from its center to its circumference. To be ignorant of this fact is not to know the extent of American racketeering in the name of trade unionism.

It is not a fact that Mr. Palmer was ever "head of the technical department of Consumers' Research." He was, indeed, a member of the board of directors until shortly before the strike, but it is a matter of amazement that he dares call attention to this fact when it has been established beyond question that as long as two months before the strike was called and while serving as a director of CR he unlawfully and without regard for ordinary questions of integrity, conspired with others to bring about a strike at Consumers' Research with a view to taking over control of its policies in the interests of the "communist line." Further than that, he boasted after the strike began of his expectation of taking charge of the organization in a short time.

Mr. Palmer and Miss Leers both went to jail for the obvious purpose of posing as martyrs. Neither was required to waive a hearing and thereby compel the magistrate to commit them to jail. In the case of Miss Leers, the magistrate did his best to persuade her not to waive hearing and to permit him to avoid sending her to jail. Mr. Palmer has property and could easily have provided the necessary bail.

Unfortunately, you will not be able to publish the photographs of the destruction which the strikers and their friends carried out against the buildings of Consumers' Research and the automobiles of its non-striking employes. But they are adequate evidence of whether or not Mr. Palmer and Miss Leers went to jail on "trumped-up" charges. These practices of the strikers, unjust and indefensible in any circumstances, are certainly out of place against an organization such as CR which is non-capitalistic in organization, practices and policies, and which has not treated its workers after the manner of capitalist employers.

It is distressing enough that a handful of left-wing plotters posing as trade-union leaders can practice an ethic which permits, and even exalts, the dissemination of maliciously false statements by the hundred and wanton attacks upon innocent persons and the destruction of property. It passes understanding that journals like The Christian Century are freely at their disposal to confer the appearance of veracity and legitimacy upon these practices.

Washington, N. J. J. B. MATTHEWS.

Settling the Olympics' Issue

EDITOR THE CHRISTIAN CENTURY:

SIR: Not only your editorial, "Ministers Protest Against Olympic Games in Berlin," but the act of certain ministers, if correctly reported, is unwarranted and entirely out of place. I do not believe that all ministers are so stupid and bigoted as to take the position you do.

It is presumptive arrogance for the editor, who evidently presumes to speak for certain other professed Christians, to say that the American Olympic committee has settled the matter of American participation in the Olympic games in Berlin, "but the thing will not stay settled." What business is it of yours? Where do you come mulching in? Why should the Olympic committee ask your consent or your advice or even your opinion? The Olympic committee's business and the internal affairs of Germany are none of your business, they are none of the business of the clergy individually or collectively, nor that of any other group of American citizens nor even of the administration.

What sinister interests are there behind and financing this continued slimy propaganda against Germany oozing from the molders of public opinion in this grand and glorious land of the free to be naive? Are you or those influencing you itching for another war with Germany? If not, why continue preaching hatred of Germany? If you and your coterie of venom dispensers were real Christians instead of pretenders, if you were imbued with the ideal Christian spirit of which some of you prate so blatantly, you would approach Germany with the olive branch instead of the venom pointed dagger.

Give Germany and Hitler a rest. More than ninety-five per cent of the German people are well satisfied with Hitler and when they become dissatisfied with him they will know how to handle the situation and you may be sure that they will not gaze across the briny pond for advice from smug Pharisees in America.

Crookston, Minn. P. B. GAASS.

Yes

EDITOR THE CHRISTIAN CENTURY:

SIR: Of course, we know you do not intend it this way, but your editorial, "The Mind of a Japanese General," in the issue of November 20, may be used by the jingoists in America to poison the minds of our people all the more against Japan. Therefore, wouldn't it be a good plan to put beside it the case Oswald Garrison Villard tells us about in the Nation of October 9 of "the admiral commanding the Brooklyn navy yard, who so glibly urged in the Hearst papers not so long ago our joining hands with the Germany of Hitler and with other countries to make war upon Russia"? Isn't one of our biggest tasks to train our citizens to know that militarism is a form of insanity that is likely to "get" a general of the United States army just as quickly as a general of the Japanese, or any other army?

Middletown, N. Y. GEORGE MAYCHIN STOCKDALE.

Against Yellow Journalism

EDITOR THE CHRISTIAN CENTURY:

SIR: "The League Against Yellow Journalism" is an organization which has been formed for the purpose of counteracting the evil influences of America's yellow press. We leave the yellow newspapers alone, and we say so, and we have printed stamps in three colors with the inscription: "I don't read Hearst." We feel that the Hearst newspapers must be the first object of attack in an assault upon America's yellow press. We have already printed two million anti-Hearst stamps. The Hearst organization in San Francisco stealthily "bought" the first million stamps from our printer for confiscation. The second million is selling fast for five cents a sheet of fifty stamps; 100 sheets sell for $2.50, and 1,000 sheets for $15.00. The distribution of these stamps constitutes the league's chief work at present. Among our sponsors are John Dewey, Oswald Garrison Villard and Upton Sinclair. Stamps may be obtained from "The League Against Yellow Journalism," 966 Hilldale Avenue, Berkeley, Calif.

Berkeley, Calif. PETER GULBRANDSON.

The Luxury of Integrity

EDITOR THE CHRISTIAN CENTURY:

SIR: Most of us who believe in academic freedom back down when our jobs are jeopardized. Not so Clarence Athearn, son of the late Dr. Walter Scott Athearn who was dean of Boston university school of religious education and later president of Butler and Oklahoma City universities. A few weeks ago young Athearn, with a family to take care of and no job in sight, resigned from the research staff of the United States chamber of commerce rather than be a party to the spreading of false propaganda.

The matter came to a head when Mr. Athearn was asked to write an article on "Communism's Threat to Academic Freedom." Learning that this was to be used to follow up an attack by the Indiana department of the American Legion on President G. Bromley Oxnam of DePauw, he resigned giving these reasons: (1) that he wished to have no part in the preparation of false propaganda, (2) that the spreading of such material would react adversely upon the chamber and he did not wish to have a part in undermining the capitalistic system in this way, (3) that his father gave his life for academic freedom and he would not betray his blood.

He was asked to reconsider his resignation, but declined to have

further connection with the chamber's "red-baiting campaign," which is attempting, he says, under a dignified front to promote legislation subversive of freedom of speech, freedom of the press, and freedom of teaching in the schools.

So, as the matter stands, the United States chamber of commerce is minus this research assistant and Clarence Athearn is minus a job. Nor has he received much encouragement from the idealistic forces that are fighting verbally for the principle he has put to the test in action.

New York City. GEORGIA HARKNESS.

The Corporate Gospel

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial use of quotation marks around the phrase, "revised social gospel," reflects the need of a new term to close verbally the unnatural breach opened by those ambiguous distinctions, "personal gospel" and "social gospel." In actuality the breach has already been closed by the thought and practice of those whose chief end in life is the kingdom of God on earth conceived as an ideal Christian social order. Yet to clarify this single adequate gospel, to symbolize and make current this emergent religious pattern, there is needed a fresh term to strike off its character. Hence, I submit a name—the Corporate Gospel.

Some will ask, what's in a name, Corporate? Much, ever so much. If definition consists in relations, could we not say that the denotation of Corporate equals the sum of its connotations? However that may be, Corporate tells of this newborn gospel's origin as a matter of union; for the Corporate Gospel does represent a fusion of the older personal and social gospels, though by all the laws of combination it is something new under the sun. Further, Corporate suggests the vital organic relation, the social-spiritual solidarity, of all humanity, the "all-one-body-we" attitude toward life. Moreover, Corporate carries the necessary nuance of individual "members one of another" united in a mutual enterprise; here the name is seen to be at one with the kingdom concept. And again, just as the word vertebrate once gave an aspect of full-bodiedness to Calvinistic theology, so does Corporate invest this new gospel with flesh and blood reality. It sounds fit, geared to contemporary movements, and ready for action; so let us be found calling it the Corporate Gospel.

Loma, Colo. RALPH N. MOULD.

Liturgy Among Lutherans

EDITOR THE CHRISTIAN CENTURY:

SIR: The spread of the liturgical movement in the Lutheran church cannot be charted with accuracy until the movement develops a set of criteria comparable to the "six points" of the Anglo-Catholic revival. Surplice and stole are being introduced into more and more parishes. Gregorian is enjoying a constantly increasing vogue. Certain ceremonies, such as the reverence at the holy name and the use of the sign of the holy cross, which have always been traditional in the church and have never completely fallen into desuetude, are making their way into more general acceptance. On the other hand, eucharistic vestments, the holy communion as the chief dominical and festal service, incense, and confessions at stated times have penetrated only into a comparatively small number of parishes. Daily recitation of matins and vespers in church and reservation of the blessed sacrament are even more rare.

It should not be forgotten, however, that there are considerable numbers both of the clergy and laity who are vitally interested in liturgical reform—including individuals who have gone farthest in their restoration of traditional rite and ceremony—without being affiliated with either the SSJ or the SSA.

With specific reference to the American Lutheran editorial three misconceptions will bear correcting. In the first place, the Rev. Paul Lindemann can hardly be regarded as having ever been a "supporter" of the SSJ. In the second place, the editorial in question is not directed against the SSJ, whose public services for the past two years have been most innocuous, but against strictly parochial usages. Finally, at least one of the items which attract this polemic, the mitre, has not been used by any liturgical group in this country, for the simple reason that the polity of American Lutheranism is not episcopal.

The opponents of the liturgical movement have chosen to concentrate their attack upon externals, and its proponents have been far too willing to carry on the battle on that front. Meanwhile there has been a tendency to forget the real issues—the counter-protest of the movement against the Protestantization of the Lutheran church and its advocacy of a common life-in-Christ nourished by the regular use of the means of grace. To the realization of these ideals "genuflections, acolytes, chasubles, kissing the altar, the elevation of the host, the albe, the amice," and the like are only accidental, not essential.

Church of Divine Grace, ARTHUR CARL PIEPKORN.
Chisholm, Minn.

The Question Box

Do you not think that the pessimists have good grounds for their negative attitude regarding the nature of the universe, and the futility of the human struggle for a better world? B. G. L., Muskegon, Mich.

I DO not doubt that many people in our imperfect and perplexing social order would heartily join with King Alfonso X of Castile in the thirteenth century, who published the "Tables Astrologiques" of his Arab astrologer, and prefaced the work with this among other diverting observations: "If at the time of creation I had been admitted to the counsels of God Almighty, many things would have been better made and better ordered." In the same mood Omar writes:

> Ah Love! could you and I with Him conspire
> To grasp this sorry Scheme of Things entire,
> Would we not shatter it to bits—and then
> Remold it nearer to the Heart's desire!

Two things are to be said regarding this matter. We live in an imperfect world, with many tokens of its imperfection, and many inconveniences and hardships resulting from its unfinished state. Its physical structure is incomplete, and in the effort to "settle down" a good many disasters and tragedies are caused. Equally apparent is the immaturity of its social, industrial and ethical status. This, however, is one of the inspiring factors in human life. It would be terrible to live in a finished world. There would be nothing left for it but to run down. William DeWitt Hyde has well phrased this satisfaction in an incomplete universe:

> Creation's Lord, we give thee thanks that this thy world is incomplete;
> That struggle calls our marshaled ranks, that work awaits our hands and feet;
> That thou hast not yet finished man, that we are in the making still,—
> As friends who share the Maker's plan, as sons who know the Father's will.

The world is very young as yet. It has some distance to go before it reaches stability. It is surely young, or it couldn't be as foolish as it is. But the distance it has come, as one looks back over the record, is reasonable assurance that we are going somewhere and are on our way. That too is the heartening message of the Christian faith.

The second thing is the certainty that if all the troubles in which the generation is involved were cleared away and we had nothing more of which to complain, the occupation of a lot of people would be completely wrecked. What a vast amount of satisfaction some people derive from their difficulties, all the way from the aristocratic despair of the Buddhist to the invalid's joy in discoursing of his (or her) diseases and operations.

I doubt if the pessimists have any very solid ground for their hypochondria, but one would dislike to see them deprived of the satisfaction it brings them.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Naval Officers Given Rebuke

President Roosevelt Stops Attacks on the Federal Council of Churches—Archbishop of York Lands

(Correspondence from New York)

NEW YORK, Dec. 7.—The National Conference of Jews and Christians, which has its headquarters at 105 East 22nd street, announced yesterday that President Roosevelt has moved to curb the malicious criticism of church organizations by army and navy spokesmen. Considerable resentment has been aroused in church groups by assertions of the naval intelligence section to the effect that the Federal council of churches is aiding the communists. It is understood that the President is directing army and navy officials to make no comments concerning civilian groups without his specific authorization. There can be little doubt that army and navy officers have in some instances indulged in loose talk about the Federal council of churches and other religious groups which were opposing the huge appropriations made the last two or three years for war purposes. Particularly galling to some of the high naval men was the spirited campaign against the provocative naval maneuvers last spring. The President is to be commended for telling the military to keep their fingers out of civilian affairs. This is in line with the fundamental American tradition that the military is subordinate to the civil and not the reverse.

* * *

Catholics Reaffirm Clean Film Pledge

Cardinal Hayes of this archdiocese sent a letter this week to the pastors of the churches under him asking that their congregations renew their pledge not to attend any motion pictures which do not have the approval of the Legion of Decency. It is planned that all who attend church services tomorrow will take this pledge repeating it line by line after the officiating priest. The Catholic church here thus serves notice that it has not lost its zeal for decency in moving pictures.

* * *

Y.M.C.A. Publishes Statistics

The Y.M.C.A. has made public some interesting figures of the development of its work this past year. The number of participants in Y activities has grown from 1,463,888 in 1933-34 to 1,622,085 this year; the number of organized program groups has grown from 63,500 to 68,884. The total contribution income of the Y.M.C.A. for the year just passed was 54.5 per cent of what it was on the average during the years 1925-1929.

* * *

Synagogue Council Appeal

The Synagogue Council of America, which speaks for practically all shades of Jewish religious thought, made an impressive appeal yesterday to the "moral forces of the world" against the curtailment of the rights of religious minorities in Germany. I wish every Christian might read this moving document in its entirety. Here is one paragraph: "We believe that western freedom and culture are in danger—indeed, are threatened with destruction. No commonwealth is free in which any minority is deprived of the right of absolute equality before the law. We do not ask for favors; we ask for human rights. What has taken place in Germany is a deliberate challenge to the teachings of Judaism and Christianity, whose moral ideas are the basis of western culture. We believe that any exclusion of elements from the national life in any country on account of either religious or so-called racial descent, is a deliberate violation of the conceptions of humanity which have been created by the teachings of Sinai, and of the great daughter religions of Judaism and Christianity. There cannot be any differing of right because of blood."

* * *

Archbishop of York Here

The archbishop of York and his wife arrived here this week. He is to speak at the Cathedral of St. John the Divine Dec. 15 in the interest of Christian unity. This meeting is being held under the auspices of an interdenominational committee representing several organizations including the World conference on faith and order (Lausanne), the Universal Christian council for life and work (Stockholm) and the World Student Christian federation. On Dec. 16, Columbia university will confer an honorary degree upon the archbishop.

* * *

Labor Temple Saved

It is a keen satisfaction to report that Labor temple has been saved. This week the legal aspects of the situation were straightened out, a decision favorable to the institution being given by both the state mortgage commission and the court. Such favorable action ensued because of the determined effort made by the church extension committee of the New York presbytery and the board of national missions. Serious financial problems still face the Labor temple committee but the splendid building and equipment at 14th street and Second avenue are assured for the work.

EDMUND B. CHAFFEE.

Society of Church History to Meet Dec. 28

The annual meeting of the American church history society will be held Dec. 28-31 in two sessions; at the Read House, Chattanooga, Tenn., and at the General Theological seminary, New York city. At the Chattanooga session W. W. Sweet, of the University of Chicago and Paul N. Garber of Duke university are among the speakers. At the New York session, with President John T. McNeill directing, there will be papers by James Moffatt of Union seminary, Hajo Holburn of Yale, and W. E. Garrison of the University of Chicago.

Manila Under World's Eyes

Inauguration of New Government and Flight of China Clipper Focus Attention on Philippines

(Correspondence from the Philippines)

MANILA, Dec. 2. (By Airmail.)—For more than a month Manila has been the center of world interest. First the inaugural ceremonies and later the China Clipper turned all eyes in this direction. But now the city has taken off its top hats, white ties and tails, the shouting and the tumult have died, the congressmen and the journalists have departed and the Clipper flies away this afternoon. This correspondence leaves on that 25-ton ship of the air and should reach Chicago a full fortnight quicker than by regular mail. This round trip from the Pacific coast requires two weeks. If the trial flights prove satisfactory, that time will be reduced to about six days and passengers will be accepted in January. Negotiations are now under way with a Dutch company to extend its lines to the Philippines where the Pan-American Airways planes may make connections for Java and Europe. Speedier and cheaper transmission of important messages appeals to Manilans and the airmail sections of the post office are crowded. A weekend cable or radiogram usually costs about five dollars; a half-ounce air letter 75 cents.

* * *

Army's Role Emphasized In New Government

The inauguration went off without a hitch. Perfect weather, undisturbed peace and order, distinguished guests, famous journalists and a crowd estimated at a quarter of a million contributed to the impressive and colorful ceremonies. President Manuel L. Quezon has taken up the reins of government with a firm and steady hand. The unicameral assembly met to organize last week and heard the president's message devoted largely to the presentation of plans for national defense. The prominence given the U. S. army and navy in all the social and political functions during the inaugural adds impetus to Quezon's demand for compulsory military training and an "army adequate for defense." All over the inhabited portions of these 8,000 widely-scattered islands people knew that a secretary of war had come with a message from the President of the United States. But they did not know that a secretary of peace had arrived bringing a message from the hearts of thousands of American citizens.

* * *

Secretary Dern Overshadows Senator Nye's Peace Speech

Wide publicity was given to everything said and done by Secretary George H. Dern. The message from President Roosevelt declaring the close of the old and the beginning of the new administration was heard by hundreds of thousands as Dern read it into loud-speakers and over the

radio. Other thousands saw it in the newspapers. The secretary of peace received no such public acclaim. He had but little opportunity to deliver his message. At the Manila hotel one evening he spoke ten minutes to several hundred people and warned Filipinos against "squandering" their money on an army and a navy; and at Union Theological seminary he delivered an hour's address to 75 faculty members, students and their friends. Of course, I refer to Senator Gerald P. Nye, chairman of the special committee investigating the making and sale of war materials. At the seminary he complimented the people on the auspicious opening of the commonwealth and declared that only three forces could defeat it: an army, a navy and Great Britain. The first two in the name of national defense could break its economic back. The third in the interests of imperialism in India and the far east could easily wreck this great experiment.

Senator Nye expressed the hope that the commonwealth government might declare to the world that it proposes to make a new venture. It would have only sufficient constabulary force to police the islands and to keep order within its own territory. It would make no vain attempts to build up a national defense adequate to drive away any attacking nation. If this government should proclaim such a purpose, any power attempting to take the Philippine islands would at once arouse world public opinion to vigorous condemnation of the act. "But," the senator continued, "suppose such an attacking nation paid no attention to international disapproval. The result for the Philippines would be no worse than if the government had spent millions, gone deeply into debt, fought against the aggressor and lost. The moral effect of such a national policy would be tremendous."

* * *

William Allen White Silenced By Official Status

The senator made a profound impression and some of us who had tried to secure from among the visitors an Armistice day speaker for a union service of the city churches regretted that we had not asked Gerald P. Nye instead of William Allen White. Our radiograms to the Emporia editor and author brought the courteous reply that he was making no speeches on this trip. He later told us that had he been here in his capacity as a private citizen he would have accepted our invitation if for no other reason than to counteract the influence of the usual army and navy type of celebration. But he was a guest of the government, "a sort of public utility," and he felt he should keep his mouth shut. On the contrary, Senator Nye seemed to think the Philippines should know the facts unearthed by his committee and had our group known that he was in the party, it is likely that Manila would have heard an Armistice day speech difficult to forget. Perhaps, too, some of the government officials responsible for the future welfare of these islands might have found cause to question the "defense" program already outlined by President Quezon and his military adviser, Major General Douglas MacArthur.

* * *

Fear Return of Religious Ills

Everywhere one hears speculation regarding the effect of the change in government on religious conditions. Protestants fear that Roman Catholicism will gain control of officials and the separation of church and state will degenerate into a useless theory. They point to the fact that President Quezon who, until three or four years ago, was an aggressive Mason, influential in its councils, has renounced Masonry and returned to the church. They say that Catholic churchmen, encouraged by the enthusiastic cooperation of Catholic governor Murphy, have used government agencies and public functions for increased activity and for wide publicity; that wherever Murphy appears and cameras click, there you may find the archbishop. Those who look at the situation in this manner believe that the new regime will have little interest in safeguarding religious liberty and the rights of minorities.

* * *

Catholics Also Uneasy Over Outlook

On the other hand, thoughtful Catholic leaders also feel uneasy. Less than two years ago, a young Maryknoll father with whom I had frequent conversations about the future of the church, said that his friends here feared independence because of what they had seen in Mexico and in Spain. Recently an archbishop accused the American and Filipino representatives of a non-Catholic religious organization of purposely holding up request for government decision on a very important question involving the relation of church and state because, he said, the group believed the new government would be more liberal than the present administration. Those accused denied the charge and said that the accusation reflected the archbishop's own fears. A few weeks ago an American Mason, holding a high office in the order, told me that Quezon is still vitally concerned about the future of Masonry here and that he had made his renunciation reluctantly and sorrowfully, believing that he could not be elected president without the support of the church. And two American bishops in charge of the dioceses where Silliman university and Central Philippine college are located sent out letters before the opening of the school year, warning parents that if they permitted their sons and daughters to attend these Protestant schools, all sacraments of the church would be denied them.

The spirit of uncertainty which prevails does not inspire religious leaders with confidence in the future and mutual trust in one another.

E. K. HIGDON.

Educators Ask Ban on Olympics

Forty American educators, presidents of colleges in 27 states, have joined in a request to the Amateur athletic union of this country and the American Olympic committee for withdrawal of American participation in the 1936 Olympic games in Berlin. The announcement is made by Dr. Frank Kingdon, president of Dana college, in behalf of the signatories. The educators express themselves as believing that "these games are being used by nazi Germany as an instrument for the propagation of her ideals which represent the destruction of democratic and progressive society." This protest was sent to the recent A.A.U. convention.

Raise Georgia Salary Limits

Minimum Rates for Methodist Pastors Lifted—To Sell Atlanta Institutional Church for Debts

(Correspondence from the Southeast)

TAMPA, Dec. 5.—Methodists in their two large Georgia conferences voted a raise in minimum pastors' salaries. The North Georgia conference, meeting in Atlanta last month, set up a budget of $10,000 which would be needed for the advance in salaries. This sum will be raised in the ten districts of that conference. The South Georgia conference, meeting in Americus, took similar action, accepting the same minimum salary scale after an appeal by Bishop William N. Ainsworth "to get the salaries of the underpaid pastors away from the breadline level."

North Georgia Methodists authorized the sale of the property of Wesley Memorial church—Methodism's white elephant—in Atlanta. The large downtown institutional church has never been able to maintain a self-supporting organization and pay its large mortgage indebtedness in the past 15 years. A recent campaign for funds fell far short of the goal, and the trustees of the church have been advised to sell the property by the conference. The building has five floors and a very large auditorium.

The South Georgia Methodists named a committee to prepare a suitable memorial to John and Charles Wesley in Glynn county, Georgia, scene of their early labors in America, following resolutions from the First Methodist church, Brunswick, Ga., that such a memorial be erected.

* * *

Methodists Report Gain in Members

Reports from Methodist conferences in Georgia, North and South Carolina and Alabama show large increases in membership. A summary of reports shows a larger group of young pastors affiliating with the conferences and a general upturn in Methodist organization and growth.

* * *

Coal Strike Settled For Time Being

Alabama's prolonged soft coal miners' strike appears to have been settled at last with compromised wage scales offered by Gov. Bibb Graves. The strike has cost the state two lives, a siege of terrorism and more than $10,000,000, it is estimated. The compromise, reached after a series of private conferences between labor leaders and operators with the governor as arbiter, was not revealed. Those who have watched the strike at close range do not feel that the troubles are really settled.

* * *

Slot Machine Gambling A Florida Issue

In Florida the war on slot machines and various forms of legalized gambling goes on. The last session of the state legislature legalized gambling hoping to make a haul for the public treasury for the numerous political grafts feeding on the state's revenue. Miami has placed a local ban on all slot machine operators in defiance of

the state law permitting their operation. Tampa, Jacksonville and other cities in the state are contemplating legal procedure for such action at this time. The Junior chamber of commerce, waging a fight for political reform in Tampa, has declared that about $50,000 a day is lost to legitimate business through gambling in this city alone.

* * *

Oberammergau "Virgin Mary" Student at Rollins

The Virgin Mary of the 1934 Passion play at Oberammergau is now a student at Rollins college, Winter Park, Fla. Miss Annie Rutz, who played the role in two productions of the immortal drama of Bavaria, and her sister, Miss Mia Rutz, also in the production cast which included more than 600 actors, came to America and entered Rollins college following an invitation from President Hamilton Holt.

* * *

Florida Echoes to Old Age Pension Oratory

Florida at this season of the year becomes a hot-bed of old age pension agitation. With thousands of elderly tourists, many of whom represent wealth-sharing, pension-seeking organizations of one kind or another, expressing their views with fervor, with abundant space for public meetings, the crusade is on. The air is filled with impassioned oratory in the evenings, encouraging everyone to forget the laws of compensation, rational economics and human nature and enter the strange paradise of pension-plenty.

* * *

Evangelistic Campaign Closes

On Nov. 24, the series of evangelistic meetings at Emory Methodist church, which had lasted three weeks, closed. Homer Rodeheaver and B. D. Ackley led in the music and their songs were broadcast over KDKA for 15 minutes on weekdays. While many conversions were recorded, the chief result of the meetings is found in the better morale found in all departments of the church. The average attendance was 525, with a top attendance of 1,209.

ADIEL J. MONCRIEF, JR.

Friends Discuss Economic Life And Relationships

At the Five Years meeting of Friends in America, held recently in Richmond, Ind., striking differences of attitude toward the present economic situation were displayed. Presenting the report of the commission on the individual and the state, W. Bruce Hadley of Baltimore declared that "surely the mind of Christ is leading us toward the conviction that only a transformed social order can be right—an order in which men live by something better than the rule of self-interest, and in which our vastly increased capacity to produce is held and administered in relation to human need." Pres. William C. Dennis of Earlham college took issue with this pronouncement, maintaining that in a system which has wrought so beneficently for civilization, existing injustices and inequalities may be remedied. Clarence E. Pickett, secretary of the American Friends service committee, declared that "it doesn't become us to criticize the government for trying to help people in difficult situations while the church does little or nothing about them."

Nazis Woo and Warn Churches

Herr Kerrl Proffers Olive Branch, With Threats If Proposal Is Rejected—Professor Seeberg Dies

(Correspondence from Germany)

FRANKFURT a/M., Nov. 29.—The German Protestant church situation has taken a very interesting turn during the past few weeks, which must end either by outward pacification of the elements concerned or else produce a more serious rupture than hitherto. The national socialist state has stepped in as "mediator" and theoretically encourages the disputants to come to an understanding. Herr Hans Kerrl, minister for ecclesiastical affairs, recently appointed a committee of unknown church "leaders" to achieve this purpose. But at the outset, it must be stated that these men are good national socialists, fully in accord with the party's views on racialism, "blood and soil," so that they are not expected to yield towards the Christian attitude as regards the acceptance of Jews into, or christening in, the Evangelical church.

Conciliation in the less essentials has been Herr Kerrl's policy up to the present. The importance of the parish as an integral part of German Protestant administration has been admitted and pastors imprisoned or fined, or against whom proceedings are pending for action in the church dispute, have been pardoned. Such a step has undoubtedly been taken in order to weaken sympathy among the congregations for the opposition and as evidence of the government's good will in the eyes of the general population. Whatever the outcome of these new measures, everything points to the fact that the third reich desires a settlement of the church issue.

* * *

Peace Offer to Be Followed by Punishment If Spurned

The reasons for this are to be found in foreign policy. National socialism is particularly anxious for closer understanding with England, and it knows how resolutely Anglo-Saxon Protestantism has opposed tyranny toward the Evangelical church and also what effect this has had upon popular feeling across the North sea. It is this consideration, not any newly-found love for Christianity and religious toleration, which is responsible for the new attempt at settlement. What will happen if German Protestantism demands a free hand as regards Jewish members of its congregations and the right to preach the equality of all humanity before the throne of God can be conjectured. The government's "olive branch" having been rejected, there can then be only the whip for such "ungrateful" people as the Protestant opposition!

* * *

Effort to Woo Protestants Affects Other Faiths

An interesting feature in this attempt at a church peace settlement has been the silence imposed upon the advocates of neo-paganism. They have been played down considerably, and instead General Göring has been talking of the "deep belief in Almighty God" which every nazi must have,

"This little book of poems by KAGAWA is a golden little book—singing songs of light out of the darkness of human misery."

[SIGNED] *Joseph Fort Newton.*

Songs from the Slums

The book which reveals the heart and soul of Kagawa

KAGAWA—today Japan's greatest sociologist, philosopher, humanitarian, and author—snatched brief intervals in his drab days and fearsome nights to write down his heart's deepest emotions, rare poems sketched in brush letters on sheets torn from old magazines and later resurrected and published.

In these poems we see this amazing prophet, smitten with tuberculosis, all but blinded by trachoma, plunged among the twenty thousand human derelicts of Shinkawa slum, sharing his ideals, himself and all that he possessed with men and women sunken to the lowest depths of poverty and degradation.

Songs from the Slums is a group of exquisite sketches picturing the thoughts and experiences of KAGAWA while he lived and served among humanity's outcasts; poems that blossomed with the beauty of the Japanese magnolia, and also of indescribable wretchedness.

"His word pictures, which bring vividly to light the filth and stench of the slums," says a critic, "are incredible to 'ordinary folk upon the hill to whom the slums are vague.' But this same incredibility stamps them as authentic; for such a series of descriptions could not come from the mere imaginings of man. They exude the atmosphere of realism, like a photographer's plate which has not been retouched."

"But here there are slippery streets, which never are dry;
They are lined with open sewers, where rats come out to die;"

Though they depict abject squalor and misery, the *Songs from the Slums* at the same time lift one's eyes to the Hope of the World, through the manifest love and tireless ministration of His servant, KAGAWA.

"Stripped thus of all that Thou has given me,
Lord, I would give again my all to Thee!"

And with what simple yet consummate artistry he paints his pictures! Even we who rush through life cannot help but understand their meaning, feel their deep sincerity. Reading them we catch a glimpse of the mighty personality who has risen to a position of Messianic leadership of his people and whose influence is reaching out now to all nations. We feel through his poems the inspiration for self-sacrifice which has made KAGAWA probably the most spectacular figure in the Christian world today. **$1**

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seeing that "God has blessed the party efforts so wonderfully during the past few years," while Herr Kerrl has discovered that to be a nazi is *ipso facto* to be religious.

The Vatican, to judge from comments in the Osservatore Romano, accepts these new utterances of prominent nazis as evidence of a change of heart and as proof of the party's stand on the basis of "positive Christianity," so that cooperation between it and the third reich may be possible. Such a development would certainly help to pacify the Roman Catholics within Germany and increase Herr Franz von Papen's chances of achieving better understanding between this country and Austria, since Hitler's special envoy in Vienna is working particularly through one wing of the Christian Socialist (Roman Catholic) party there.

* * *

New Terror Forces
Jews to Liquidate

Foreign political considerations have also been responsible for the delay in applying the decrees approved by the Nuremberg reichstag on Sept. 17 last, against the Jews, though at the same time it is certain that the ministry of justice is glad of a little respite in order to be able to think clearly as to what shall be done with "half-Jews" and "quarter-Jews" as regards citizenship rights and property ownership. Meanwhile, in anticipation of the final form of these decrees, Jews in all parts of the country have been seeking to sell their businesses and property. The amounts obtained are seldom more than 30-35 per cent of a fair valuation, and in many cases have been much less.

The Jew is too good a business man to have taken this step merely out of fear of what *might* happen. Either, as in the case of booksellers, publishers, etc., he has been told that he must get out by a special date, or, if in the retail trade, he has received threatening letters which have ended with the helpful advice that the German labor front has established an "advisory office" in his district from which he can obtain particulars regarding prospective purchasers for his business. What the Jew can do except wait for slow extinction, after his business has been taken away from him, it is hard to say, since most forms of livelihood are debarred to him.

* * *

Military Conscripts
Well Cared For

Military conscription was introduced on Nov. 1, just one month after compulsory labor service, and the "1914 Class"—youths just 21 years of age—have left home for 12 months' training. Barracks have been springing up all over the country during the last few months, and it is clear that the new recruits will have much better accommodation and better conditions generally than did their fathers. In fact, as in soviet Russia, there is already evidence to indicate that wherever else things will be lacking, they will be supplied, as far as is humanly possible, to the fighting forces. It can be stated at once that the food shortage —especially of the better meats, butter and fats—will not be felt by those who are to be taught the heroic virtues of Prussianism. Rather we shall live to see our sons, when they come on weekend leave, bringing us parents special gifts in the form of butter saved from their own rations.

* * *

Butter Shortage
Tightens Belts

The food shortage, it must not be misunderstood, does not constitute a "national crisis" since butter never did form a large part of the menu of the ordinary worker in past days. There is plenty of bread and the cheaper kinds of meat as well as sausage and potatoes, and the government is seeing to it that supplies of margarine reach such centers of industrial workers as the Ruhr, where trouble might arise in case of shortage. The other classes in the population must sacrifice, consoling themselves with the advice given by leading politicians nowadays that this is an insignificant deprivation in the face of the powerful new Germany which is being built up.

* * *

Professor Seeberg, Social
Theologian, Dies

By the recent death of Prof. Reinhold Seeberg, the theological faculty of the University of Berlin has suffered a serious loss. He was born in the Baltic states and after studying at Dorpat and Erlangen, he became "Privatdozent" at Dorpat, then professor at Erlangen and finally settled in Berlin in 1898. The works by which he was best known to the theological world were his "History of Dogma" and his "Christian Dogmatics." These are interesting as showing the double direction of his lifework. For he was a combination of both historian and theologian, and his great aim was always towards synthesis in his work. In the first of these works, a friend of Professor Seeberg's has written, "he rose above one-sided 'historicism,' and above narrow 'dogmatism.'" He was not simply a professor, but took active part in church work, particularly as president of the central committee of the "Home Mission" and as head of the "Kirchlich-Sozial Bund." His last years were devoted particularly to developing the Institute for social ethics which he had founded. Many Americans were among his close friends.

A. S. EKER.

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Hold Methodists Advance Negroes

Bishop Hughes Interprets Union Plan as Recognition of Race Equality—Many Collegiate Changes

(Correspondence from Philadelphia)

PHILADELPHIA, Dec. 5.—Both Bishop Edwin H. Hughes, of Washington, and Director W. A. C. Hughes, of Negro work and racial relationships, told the annual meeting of the Methodist home mission board that the proposed merger of the Methodist Episcopal church, Methodist Episcopal church, south, and Methodist Protestant church would benefit the Negro. "In fact," said Bishop Hughes, "it would enlarge the powers of the Negro. The plan provides for a Negro jurisdiction identical in status to every other jurisdiction." Picturing discrimination against the Negro, Director Hughes said: "The Negro today is hungry, and that is something new for him. He did not know hunger in slavery. The Negro can get the dole, but he cannot get a job. That means that white folks will be working to support us, and you will get mighty tired of it. Starvation confronts thousands of Negro sharecroppers and cotton pickers in the south."

* * *

Attacks CCC Camps As Dens of Vice

Dr. H. E. Woolever, of Washington, at the same meeting urged that missionaries be sent into the CCC camps and characterized the camps as places where drinking, gambling and other forms of vice were rampant. "In these camps," he said, "there are 470,000 young men between 17 and 25, boys of Sunday school age. The prevalence of vice there constitutes a challenge to the churches of America. I have talked with government officials who have boasted that these boys supplement the army and are really future soldiers."

In a budget appropriation, moreover, of $1,021,000, the Methodist board of home missions and church extension for the first time in several years made provision for an advance mission program of $60,000 for new work in neediest mission fields. Special types of workers will probably be employed among the Negroes, the Mexicans and Spanish-Americans, and in Hawaii, Puerto Rico, the Pacific oriental missions, and particularly needy city and rural fields.

* * *

Hold Educational Seminar On Social Issues

One of a national series sponsored by the Methodist board of education, a timely seminar on "Christian Education in Social Ideals and Practice" was held in the Fifth Street Methodist church, Harrisburg, in charge of Rev. Edwin C. Keboch, Central Pennsylvania conference director of religious education. Dr. Charles F. Boss, jr., acted as leader. It had a fivefold purpose to study: (1) the nature of a truly Christian society; (2) the function of Christian education in achieving Christian social ideals; (3) the responsibility and limitations of the church in the field of social education; (4) ways for the church to function properly in the time of social change; (5) the fundamental need and method of a personal experience of God in Christ as essential for the individual and the basis of Christian social reconstruction. The approach aimed to be educational and Christian, without propaganda or attempt to commit the church or individuals to any predetermined theory of social action. Such seminars represent "the growing conviction that religion and the church should not be separated from the social issues and demands of our day."

* * *

Deplores Church in Hands Of Its Old Men

"Give the youth a chance," pleaded Bishop Ralph S. Cushman of Denver before the Philadelphia Methodist social union. "The church is in the hands of the old men. Methodism began as a laymen's church and as a youth's church. Of the men at the Christmas conference in 1784, when American Methodism was organized, 75 per cent were under 30 years. It is important for the laymen to realize that the church is theirs. The church has also got to place a new emphasis upon the great commission, or we are going to commit suicide. A large number of the churches must begin to think of the social gospel. Churchmen must put the church first."

* * *

Educational Institutions Make Changes

Dr. John A. Schaeffer has been inaugurated president of Franklin and Marshall

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●

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college, Lancaster, Pa., and Dean Clement C. Williams of Iowa City, Ia., as president of Lehigh university, Bethlehem, Pa. Dr. George L. Omwake, owing to ill health, has resigned as president of Ursinus college, Collegeville, Pa. Williamsport Dickinson seminary, in its 88th year, with an enlarged program as junior college as well as preparatory school under the leadership of President John W. Long, is taking a ballot among its alumni for a new name for this Methodist school. Among the suggestions have been: Williamsport junior college, Dickinson junior college, Crever college (for the founder, a prominent member of the then East Baltimore conference), and Whitefield academy. (George Whitefield's name has not yet been given to an educational institution, although he bought ground at Nazareth, Pa., for a school in 1740, and his statue adorns the University of Pennsylvania campus.) The ashes of Dr. M. Carey Thomas, late president emeritus of Bryn Mawr college, will rest in the college cloister. Her last public act occurred on Nov. 2 when she took part in the 50th anniversary of the college.

* * *

Machen, McIntire, Clarke Rally Their Forces

Prof. J. Gresham Machen of Westminster Theological seminary, president of the Independent board for Presbyterian foreign missions, is broadcasting Sunday afternoons over WIP and with Dr. G. H. Clark on Tuesday will tell a Presbyterian rally of "New Light on the Presbyterian Crisis." Another "Contending for the Faith" meeting will be held Monday in the Collingswood church, whose pastor, Rev. Carl McIntire, has appealed to the general assembly from his suspended sentence of the special judicial commission of the West Jersey presbytery and New Jersey synod for his refusal to resign from the Independent board. He is broadcasting Sunday evenings over WPEN.

* * *

And So Forth

Bucknell university's degree of doctor of humanities to Margaret Tustin O'Harra is a worthy recognition of a prominent Philadelphia Baptist and frequent contributor to the religious press.

Philadelphia is honored to retain the gifted Dr. Joseph Fort Newton as special preacher for the merged church of St. James and St. Luke and Epiphany.

Lester C. Haworth of St. Louis has been cordially received as the new executive Y.M.C.A. secretary.

CHARLES DANIEL BRODHEAD.

Congress Against War to Meet in Cleveland

More than 4,000 delegates will assemble in Cleveland's public auditorium Jan. 3-6, 1936, to voice through the third U. S. congress against war and fascism their determination that war and fascism shall not gain ascendency in this country. Speakers during the sessions will include Gen. Smedley Butler, retired; Bishop Edgar F. Blake, Robert Morss Lovett and Harry F. Ward. Dr. Ward is chairman of the executive committee and Dr. Lovett and Lincoln Steffens are vice-chairmen. Delegates will represent labor, farm groups, white collar organizations, church groups and the colleges.

Ethiopia Holds Lure of Wealth

Christian Century Correspondent Finds Potential Riches Great—Emperor Pushing Progressive Policies

(Correspondence from Central Europe)

VIENNA, Nov. 22.—I have just come from a two months' stay in Ethiopia, which I spent in an intensive study of the situation. What is Ethiopia? It is a vast and extremely variegated land containing 550,000 square miles and, therefore, larger than France and Germany combined, or than Texas, California and Montana. It consists of a very high tableland, largely surrounded by deserts. The deserts are wide, utterly dry, extremely hot, and almost impassable. They are among the most formidable in Africa. Not only do they produce nothing to sustain life, but they abound with diseases which take away life. The high lands, which are very extensive, are strikingly beautiful and very fertile. They constitute a pleasant place for white men to live in. The rare atmosphere, due to the altitude, is rather dangerous for some foreigners, but there are thousands of Armenians, Greeks, Arabs and Indians who live there in the best of health. The second generation of colonists become well adapted to this climate.

* * *

Potential Wealth Abundant

The land yields an unusual variety of excellent agricultural products, practically the whole year through. All kinds of fruit, grain and vegetables flourish. There are large rivers and lakes and much rain, so that the country could be very productive. That the soil is potentially rich is proved by the fact that the finest Egyptian cotton and other luxuriant crops are raised on Abyssinian soil washed down by the Blue Nile. On the plateau it is never excessively hot, and only at nights is it uncomfortably cold. During most of the year the climate is like that of spring or fall in Illinois or Wisconsin. A capable, well-organized, and well-governed people could certainly turn Abyssinia into a promised land. It undoubtedly contains oil, as well as platinum, some gold, and certain quantities of other metals. It has some large woods with magnificent trees, and many barren hills could easily and quickly be reforested.

* * *

Racial Mixtures In Ethiopia

Who live in Ethiopia? An intricate mixture of black races. Some are negroid, most are not. The majority of the people are tall, lithe, graceful, and very good looking. There may be 10,000,000 inhabitants in all.

The dominant group is that of the Amharas. They are Christians, the only aggressive, militant Christian group in the land. Most of the people in Ethiopia are not Christians. They are Mohammedans and pagans. There is no striking moral difference among the three groups. None of them smoke very much, the Christians practically not at all. The priests are rabidly against tobacco. All groups drink

copiously. All eat raw meat. All are cruel. All are very hospitable and polite. All are very easy going sexually. None are lewd. The Moslems have multiple contemporaneous wives; the Christians multiple successive wives. A woman without a regular man companion, with whom she lives, permanently or temporarily, is hardly to be found in Ethiopia.

The Amharas are slender and fine-featured, with high foreheads, long faces, thin lips, and bushy, fuzzy or curly hair. Most of them resemble French, English, American or German men and women, except that they are black and their hair is usually bushy. I saw many Amhara young women who reminded me of my own classmates in college—except for their color.

* * *

Power Goes to The Strong

The Amharas conquered Ethiopia by force, devastating vast areas and exterminating whole populations. They now lord it over Gallas and Gurages, which are industrious, capable tribes, over Dankalis and Somalis, the wild desert tribes, over Shankallas, Negro, slave-producing tribes, and many other groups. A majority of the 10,000,000 people in Ethiopia are held in subjugation by force. Real spiritual unity is lacking.

There are many tribal leaders, the foremost of whom are called rases. They are arbitrary chiefs and rule as feudal lords. There is much jealousy among them and many of them are none too loyal to the emperor. A large number of these feudal masters govern their provinces in an arbitrary and oppressive manner.

* * *

The Present Emperor

Every ras is a potential emperor. When the throne becomes vacant, it is occupied, not by the crown prince, but by some feudal lord who is strong enough and clever enough to seize it. Every emperor secures the crown and holds it by force. The present one is no exception. He came to power through a revolution and to keep it has had to suppress many revolutions. But he is the best ruler Ethiopia ever had. He is educated, progressive, wise, just, and very hard-working. He is fine featured, shrewd and cunning. He has shed less blood than his predecessors. He has built roads, opened schools, sent promising youth to study abroad, and surrounded himself with expert foreign advisers. He has created a small central army, extended central authority farther than ever before, and set out to abolish some abuses. He is moving ahead as fast as his people permit.

* * *

Slavery and Serfdom

Slavery exists on a large scale in Ethiopia. Certainly a tenth of the people are slaves. The open buying and selling of slaves has been abolished. Slave raiding has ceased. A slave is an unpaid servant. His lot is certainly very unpleasant. Serfdom is almost as bad as slavery. The peasant serfs have to give their masters both work and produce. Any peasant who dared produce more than was essential for life would be robbed by soldiers, feudal masters, and provincial officials. One finds safety in poverty. Most of the people are abjectly poor. But not lazy. In certain ways the Ethiopians are remarkably industrious.

So far they have produced nothing of worth. They have no art, no music, no dances, no architecture, no costumes, no jewelry, no embroideries, no gates or houses, no idols or temples, no gardens or folk songs of note. They are not good merchants, artisans, or industrialists. Everything of any value that exists in Ethiopia has been created by foreigners. The Ethiopians could learn to create, but so far they have not.

* * *

Summarizing Ethiopia

Ethiopia is the poorest governed, the most backward and primitive independent state in the world. The people are friendly, happy, alert, quick at learning languages, very jolly, very respectful of authority, quite submissive, and good-natured. They have made more progress since the world war than during many centuries before.

R. H. MARKHAM.

[A second news-letter on Ethiopia will be published in a forthcoming issue.—EDITOR.]

Catholic Organ Warns: Shun Olympics

In an editorial in the current number of the Commonweal, national Catholic weekly, strong opposition is expressed to Catholic participation in the coming Olympic games. "Let no one be fooled," the editorial warns. "The nazi aim is to suppress Catholicism in the same manner as it has destroyed the identity of the Protestant groups loyal to Christ. All is not lost, of course. But all will be lost if the world abandons the struggle to keep alive awareness of the difference between right and wrong. The editors state that they have no doubt that the nazi government has one great objective at the Berlin games—to show with glamorous display how it is possible to ignore the solidarity which ought to exist between Christians everywhere, or between human beings who believe that ruthless brutality is not a philosophy of government to which they can subscribe.

Clergymen Rally to Defense of Madison, Wis., Pastor

Clergymen of the Madison (Wis.) ministerial association have come to the defense of Rev. Alfred W. Swan, of First Congregational chureh, Madison, who has been threatened with dismissal from his pastorate because of his criticism of the profit system. Prof. P. H. Elwell, director of the University of Wisconsin school of commerce and a nominal member of Mr. Swan's church, is leading in the fight against Mr. Swan, asserting that as long as the Madison minister is supported in his pulpit by men who make their earnings through competitive business, he should not attack the principles of private business. The ministerial association warns that "nothing would sooner destroy the moral fiber of the Christian church—and ultimately of the American nation—than to have those who are its leaders consider the source of incomes whence come their own salaries before they venture to expose what seem to them unethical motives and practices in the social, industrial and economic world."

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Jellicoe Buried In St. Paul's

Admiral in Jutland Fight Laid Beside Wellington and Nelson—Coal Miners Vote to Strike

(Correspondence from England)

LONDON, Nov. 25.—Today, with the strangely impressive ritual of the fleet, Admiral Jellicoe was buried in St. Paul's. There is no difference of judgment upon the character of the admiral. In the eyes of all our people and of our former enemies he is held to have been a single-minded, disinterested, chivalrous character. Side by side in the procession this afternoon were German and French admirals. He did his best to sink the German fleet and the Germans fought his fleet not without effect at Jutland; but memories of those days have been sifted by time. There are, however, and perhaps always will be, different estimates of Jellicoe's tactics at Jutland. For him it must be admitted that he was the only man who could lose the war in an afternoon, and he rightly refused to run risks. In October, 1914, he had declared that he would not be lured into a pursuit unless he felt sure. To the end he believed that his policy at Jutland was justified. Certainly under his command the fleet was able to play its defensive part and held the seas.

After the death of Haig he became head of the British legion to which he gave wholehearted service. On Armistice day for the legion he laid a wreath at the Cenotaph. There he caught a chill, which led to his death. One by one the captains and the kings depart. Among them Jellicoe keeps an honorable place.

* * *

Shadows of Another Mine Strike

The miners have told their leaders by an overwhelming vote that they expect them to persevere in their demand for an increase of wages, even if they have to call a strike. The prime minister has received the news of the ballot with an evident desire to hear the men's case. Tomorrow he will receive the executive committee of the Mineworker's federation to hear their views. It is said that the executives were staggered by the determination of the men, 93 per cent of whom voted in favor of a national strike if that becomes necessary. There is no intention to strike simply if the advance of two shillings a day for adults and one shilling for youths is refused. That precise demand is a challenge thrown down to test the willingness of the owners to deal drastically with the management of the coal trade. There is a great deal of criticism of the diehard owners, and this is not confined to labor. The country as a whole is growing tired of the situation, in which these owners are allowed to frustrate every scheme proposed for the reorganization of this industry, a national concern if ever there was one.

* * *

The Week in Politics

The ministers in charge of the colonies and the dominions change places; Lord Londonderry is not to be in the new cabinet. Otherwise there are few changes in the government. Mr. Baldwin may make further changes at the new year. So far he has done nothing to show any new policy. As a matter of fact, Mr. Baldwin fought the election in order to receive a renewed mandate for his "sanctions" policy and he got it. There is no doubt that his government saw the perils in this policy, and desired to have their hands strengthened.

Homage was paid by French ex-servicemen to the memory of Mr. Arthur Henderson at the crematorium at Golder's Green.

There is a rising tide of anger at the numbers of killed and injured on our roads. It seems as if nothing that is done brings down appreciably these horrible totals.

* * *

Another of the "Cambridge Seven" Dies

A. T. Polhill died last week at the age of 73. He was one of the "Seven" who in the '80's went out from Cambridge to China. They were all athletes of distinction. Only three of them now are left. Those who are old enough to remember 50 years of religious activity in this land can find no parallel to the influence which the seven men of Cambridge had upon their contemporaries. Some of them were as well-known then as Babe Ruth or Jack Hobbs are today. C. T. Studd was almost the best all-round cricketer of his day; Mr. Polhill was a foremost cricketer and runner at Eton. They were all of them of the evangelical school and held up before their fellows an uncompromising call to holiness and consecration. Being themselves so manifestly sincere, they went through the land like crusaders. Polhill spent most of his life in western China as a missionary of the China Inland mission. He was never so well known as Studd but in common with all the others of this band he held fast to his early purpose.

* * *

"Murder in the Cathedral"

Last week I saw this drama by T. S. Eliot performed in a small London theater in the west end. It is called the Mercury theater and is under the management of a gifted dramatist, Ashley Dukes. The play was deeply impressive. I could not tell from reading it how it would meet the demands of a theatrical production. There was no failure at any point to hold the eager interest of the audience. The poetry demands such close attention that it might

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be feared that the strain would be too great. But it was not. The Becket was Robert Speaight, whose wonderful voice by itself would have made the play memorable, but he had also a firm and true understanding as I thought of the character of Becket.

It was a noble play, which raises themes of the deepest spiritual significance. But I confess I had not seen how much there is in it of satire. The speeches of the Four Knights, who were excellently played, Bernard Shaw might have been proud to write. After the murder in the play it will be remembered the Four Knights deliver speeches in justification of their act. They were uncommonly like the speeches of modern statesmen and politicians when they find it necessary to save their faces.

EDWARD SHILLITO.

Leaders Meet to Plan Anti-War Campaign

More than 100 leaders of peace organizations recently met in conference at Buck Hill Falls, Pa., to plan a campaign for the mobilization of all citizens opposed to war. The meeting was called by the American Friends service committee. Twenty-one peace organizations were officially represented. Also present were representatives of twelve Christian denominations, a Jewish synagogue and leaders in business, labor and education. The conference elected a council, with Dr. Ray Newton of the Friends service committee as director.

Dr. L. O. Hartman Sails For India

Dr. Louis O. Hartman, editor of Zion's Herald, left New York late last month on his way to India where he will represent the Methodist foreign missions office at the Central conference of Southern Asia. The expense of his trip is being met by a friend of missions.

Catholic Legion of Decency Pledges Renewed

At the recent meeting of the National Catholic welfare conference, the bishops in general session requested all the ordinaries of the United States to have the pledge of the Legion of Decency renewed by all members at the masses on Sunday, Dec. 8.

Wisconsin Board of Regents Upholds Academic Freedom

The board of regents of the University of Wisconsin has passed a resolution upholding the free speech policy of the university and condemning the report of the state senate investigating committee on communistic and other subversive activities for its generalities, omissions and misstatements. The red-hunting committee had brought in a number of recommendations, urging that "individuals or societies offering or expounding un-American doctrines be expelled from the university" and that the "University of Wisconsin cooperate with any organization or society whose purpose is the furtherance of Americanism." "We affirm our belief in the full freedom of expression of honest opinion," the regents said in part, "on economic and political matters where such expression does not go beyond the bounds of law or good morals. We believe students should have and do have the right to study social problems and should not be suppressed from ex-

MEDITATIONS on the CROSS

By Toyohiko Kagawa

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FRONTIERS OF CHRISTIAN THINKING

By Frederick C. Grant

(The Religious Book Club Selection for December)

The President of Seabury-Western Seminary believes that Christianity's best defense against present-day loss of faith, disunion within the church, and the indifference or hostility of civilization, is to capture the enemy's guns. The reader is urged to take over, in all its implications, the scientific point of view, and the author shows how his religion will thereby be strengthened. He builds a sound doctrine of Christ on a full acceptance of all the findings of higher criticism. He also holds that the validity of Episcopacy need not exclude Christian reunion. Dr. Grant writes as a liberal, but an aggressive one. His faith is reasoned but positive. **$2.00**

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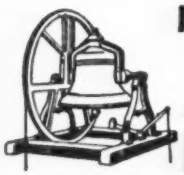

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Annie Oakley

(Barbara Stanwyck, Preston Foster) (RKO) Hilarious costume comedy of Buffalo Bill days, mixing history, slapstick and elemental human appeal. Enough color, fast action and low comedy to outweigh faults of jerky continuity, glaring improbabilities, and very unsympathetic hero.

For A: Good of kind. For Y: Good. For C: Good.

'Frisco Kid

(James Cagney, Margaret Lindsay) (Warner) Notorious Barbary Coast sensationalized to the limit. Tough hero rises to peak of gambling power, till only vigilantes can end vice and violence. Heroine, crusading editor's daughter, subdues and saves hero from noose and for herself.

For A: Good of kind. For Y: Unwholesome. For C: By no means.

Stormy

(Noah Beery, jr., Jean Rogers) (Univ) Melodramatic, stirring story of ranch life, centered around boy hero's devoted love for horses. His own colt makes the complications. Character interest and human appeal atone for incredibilities and technical faults. Wild horse herd in Painted Desert notable.

For A: Good of kind. For Y: Good. For C: Exciting but good.

The Morals of Marcus

(Lupe Velez, Ian Hunter) (British-Gaumont) Fair screening of W. J. Locke story about English girl escaping Turkish harem, attaching herself to unsentimental English archeologist, and winning out to wifehood. Caddish villain manages to insert objectionable dialogue and action.

For A: Fairly good. For Y: Better not. For C: No.

The Old Homestead

(Mary Carlyle, Lawrence Gray) (Liberty) Ordinary comedy, elementary in plot and acting, dubbed with famous title. Heroine gets rural quintette chance at radio in big city. Proves unhappy venture, hero goes woman-chasing, but finally back to country for happy ending.

For A: Mediocre. For Y: Perhaps. For C: Little interest.

Grand Exit

(Edmund Lowe, Ann Sothern) (Columbia) Usual detective role for Lowe. He deftly solves arson mystery and skilfully nurses a romance, though heroine is one of the suspects. Much fire-alarm excitement and constant smart-aleck dialogue by supremely self-satisfied hero and others.

For A: Depends on taste. For Y: Amusing. For C: Doubtful.

Two for Tonight

(Bing Crosby, Joan Bennett) (Para) Slapstick farce about crooner forced by absurd circumstances into playwrighting, and his complex struggles to find plot in real experience. Boland and Cossart amusing. Mildly entertaining whole, with incessant close-ups of Bing looking his best.

For A: Feeble. For Y: Probably good. For C: If it interests.

Youth March

(Soviet newsreel) (Amkino) First in series of propaganda reels showing glorious life under soviet. Red Square in gala dress. Thousands of radiant youth and children march, drill, maneuver. Stalin in person, and in huge portraits, dominates all as beneficent father of Russian progress.

For A: Striking. For Y, C: Interesting unless thought misleading.

Best Recent Films for Family:

Midsummer Night's Dream	The Virginia Judge
Shipmates Forever	In Old Kentucky
The Bishop Misbehaves	Three Musketeers

Films of Special Interest for Adults:

Three Kids and a Queen	Last Days of Pompeii
Rendezvous with Love	The Crusades
Mutiny on the Bounty	Two Sinners

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Pain and the Providence of God, by M. C. D'Arcy, S. J. Bruce.

The Amenities of Book-collecting and Kindred Affections, by A. Edward Newton. Modern Library, 95 cents.

The Jew of Rome, by Lion Fauchtwanger. Viking, $2.50.

American Neutrality, 1914-1917, by Charles Seymour. Yale University Press, $2.00.

The Resurrection of the Unknown Soldier, by Myron L. Pontius. Cokesbury, $1.00.

Pour Vaincre Sans Violence, reflexions sur la guerre et la revolution, par Barthelemy de Ligt. Edetions Mignolet & Storz, Paris, 6 francs.

What If This Friend, by Richard Hanlon. Claude Kendall & Willoughby Sharp, $2.50.

Our Presidents, Brief Biographies of Our Chief Magistrates, by James Morgan. Revised edition. Macmillan, $2.00.

Forty Years at Hull House, by Jane Addams. (Twenty Years at Hull House and The Second Twenty Years at Hull House.) Macmillan, $3.50.

Peculiar People, by "Septima." Heath Cranton, Ltd., London, 3/6.

Marching! Marching! by Clara Weatherwax. John Day, $1.90.

Tomorrow's Children, the Goal of Eugenics, by Ellsworth Huntington. John Wiley & Sons, $1.25.

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